

## EDITORIALS.

## TOO MANY TINDERBOXES.

THE serious fire last night should teach one lesson, and that is, that the indiscriminate erection of tinderbox buildings should be stopped. The tinderbox style of architecture should not be encouraged. It should be strongly discouraged, forbidden, prohibited in many cases. Lumber and lath and plaster buildings are mere food for flames, when the latter get anything like a chance. It seems to us that the erection of either of these classes of buildings, where the houses are massed together, or are likely to be, should be strenuously, absolutely prohibited by city ordinance, as a prudent matter of precaution and prevention. If lath and plaster walls were permitted, it should be stipulated that the space between the studding be filled up with a course of adobies or bricks, or some other suitable non-conducting material.

The best materials for walls, and the safest, is probably brick. Adobies, concrete, or rock are very good also. Good, well burned bricks make excellent walls and are as near fire-proof as any material that can be conveniently procured. Bricks have already passed through the fire and are used to it. They are not so likely to be damagingly affected by it, as other materials are, when a building takes fire. Iron is very good, and will endure well till the heat becomes intense, when it will twist and bend and sometimes melt. Still iron is very far superior to wood, except in the case of large timbers beams and pillars. Rock or earthen material should be required to be used in walls, outer walls especially, and then the probability of extensive conflagrations would be very greatly lessened. Fire is a useful servant, but is such a terribly bad master that all reasonable means should be taken to keep it always under control.

## WHAT A PITY!

THIS is how the New York *Herald* looks at an awkward situation—

"Sixty-three thousand eighty-four more women than men in Massachusetts, and polygamy a crime."

So certain Christians try to make it out. The Bible in the beginning said, "Be fruitful and multiply and replenish the earth." The pagan Christianity of the present day says, "Some of you may increase and multiply to a certain extent, but if you pass those limited boundaries fine and imprisonment await you." To a large number of the feminine gender, this bastard Christianity says, "You shall not increase and multiply in the least. Society condemns you to perpetual sterility, because you happen to exceed the number of men. Providence has made a mistake in sending so many women into the world. We have plenty of dishonorable use for them, but all the avenues of honorable maternity are irrecoverably closed to them."

This is the doctrine of the judicial and other persecutors of the "Mormons."

## A MORE DETERMINED POLICY.

HERE is another squib from Washington, in the San Francisco *Chronicle*—

"New York, October 26.—A special from Washington says: 'As a result of the Presidential visit to Utah during the early part of this month, a more determined policy in regard to the treatment of the Mormon question will shortly be begun. The President is reported as being very decided in the opinion that the Mormons should be treated as persons who intentionally disregard the laws of the country, and who should be made to obey them the same as others.'"

These squibs are of the character of sensational reports, and should be received with due allowance, unless corroborated by less doubtful evidence.

## "GRANT AND THE MORMONS."

THE *Sacramento Record-Union*, under the above caption says—

"It is again reported that the President contemplates aggressions upon the Mormon stronghold, and that in his forthcoming message he will make some very 'strong' recommendations concerning them. We are quite prepared to learn that this step has been taken, but we are also prepared to discover that it has had no effect whatever upon the Mormons. The triumphant impunity with which Brigham Young and his followers have during an entire generation trampled the Constitution and the laws of the United States under foot, has been so steadily maintained that we are almost inclined to suspect Congress of having been subsidized by the Prophet. Certainly history furnishes no parallel to the case, and unless public opinion undergoes a very marked and decisive change, the probability seems that we shall continue to let the Mormons severely alone in the future as we have in the past, however we may amuse ourselves by periodical fulminations against them, or abortive and farcical proceedings such as those in connection with the Mountain Meadows massacre."

1. The newspapers, naturally enough, have something to say upon the supposed results of the late visit of President Grant to this city. But how far the reports as to President Grant's intentions are correct does not yet appear. As he is proverbially reticent, it is just as likely that he has kept his thoughts upon Utah, whatever they may be, to himself, as that he has communicated them to others.

2. The "Mormons" do not trample under foot the Constitution and laws, nor are they in the habit of so doing. On the contrary, they sustain the constitution and all constitutional laws more sincerely and more firmly than any other community in the Union.

3. The "Mormons" came to these mountains a poor people, with little property and few friends. To suggest that such a poor people in a desert country have subsidized the Congress of a nation of large population and boundless resources like the United States is highly complimentary to the industry and thrift of the "Mormons," but is paying a very poor compliment to Congress.

4. The "Mormons" have not been let severely alone in the past. They have been somewhat severely and unconstitutionally interfered with, although the interferences have been overruled by Divine Providence for good. If the "Mormons" are let severely alone for the future, it will be all right, and will be doing as much as people generally are constitutionally authorized to do. There is no constitutional law requiring anybody to be continually interfering with the "Mormons."

5. If the judicial proceedings mentioned have been abortive or farcical, whose fault is it? We are satisfied that the "Mormons" wish justice to be done. Why has it not been done in this case, if it has not? If there are others who wish injustice done, it is better that their proceedings prove abortive and farcical.

## REV. NEWMAN THANKS GOD FOR THE OHIO VICTORY.

THE *Washington Star* of Oct. 18 says—

"Rev. Dr. Newman yesterday, at the morning service in the Metropolitan M. E. church, thus alluded, in one of his prayers, to the recent election in Ohio: 'We thank Thee, O God, for the recent evidences exhibited by the people of their purpose to remain true to those principles by which a people will continue to be free, and that by these signs they showed a desire to perpetuate the principles inculcated by our forefathers and to preserve them for future generations.'"

Upon which the *Capital* indulges in the following among other remarks—

"The Rev. Dr. Newman thanked God last Sunday for the Republican victory in Ohio. Five thousand and a very small majority for Omnipotence to give."

"It would be a sad sight to witness such a church [the Methodist] deprived of its usefulness, degraded in influence and diminished in numbers, by the acts of a man who reduces the God of nations to the God of a political party; the God of war to the God of an Ohio election; the God of Job's tribulation to the God of Governor Allen's defeat; and yet such is the evil tendency of the Rev. Dr. Newman's prayer of thanksgiving for the late republican victory—an expression of gratitude which suggests the following inquiries:

"If a divine can thank God from the pulpit for a party success, why can he not pray for a party success?"

"Was Dr. Newman ordained as a high priest of republicanism or a lowly preacher of Methodism?"

"When he prays in public does he not pray for his whole congregation, and are they all of the same political complexion, so as to say 'Amen' to his expressions of political gratitude?"

"Had he before his eyes God who dwelleth in the heavens or General Grant who sat in the Presidential pew?"

"Let the reader picture two angry, abusive and most unchristian political parties struggling for supremacy on the inflation issue; then let him look at Omnipotence as Isaiah regarded it: 'Behold the nations are as a drop of a bucket and are counted as the small dust of the balance; all nations before him are as nothing, and they are counted to him less than nothing.' Then let him, if he can, imagine this God specially blessing the editorials of the *Cincinnati Commercial* and the speeches of Carl Schurz, and accepting as an agreeable offering to His shrine the rhetorical flowers of Dr. Newman's thanksgiving."

"The Metropolitan church is, as it were, the cathedral of Methodism, and the Rev. Dr. Newman's sermons reach a constituency greater than the large congregation that attends the services. It is because he is regarded by the many as the typical Methodist that it behoves his church to put him through 'the discipline' and teach him to render unto Cæsar the things that are Cæsar's, and unto God the things that are God's."

## THE RETORT COURTEOUS.

THE *Louisville Courier-Journal* prides itself upon the smart things that it is in the habit of saying, among recent specimens of which is the following—

"An exchange says, 'The Sandwich Islanders believe that Beelzebub walks the earth in the form of a woman.' And now and then you will find a man in this country who believes so too, and that he has married the woman."

The *Woman's Journal* gives its opinion in this way—

"The women, who constitute nearly three-fourths of all the church members in America, usually think of Beelzebub as of the masculine gender, and have Scripture warrant for so doing."

Now it does appear that the women have the best of the argument so far. But won't some witty disputant arise and show that there are Satanic beings of both sexes, just to ease up on the men and divide the honors between the hes and the shes?

## DRAGGED DOWN BY DRINK.

THE pastor of a church in the village of Maroa, Ill., having become the slave of intoxicating drink, and a reproach to the society, he resigned his position, at the same time making the following affecting address and confession, after the close of a sermon by another preacher—

"As a man I have the highest conception as to what the life and character of a minister of the Gospel should be. I know that he should lead a consistent and an upright life, that can be looked to by the community as an example of purity and righteousness. Knowing that my life has not been such in all respects, I desire to tender to this church, for which I have labored so long, my resignation."

"You are aware that I refer to my sin of intemperance. This may be my last opportunity of addressing you, and I want to ask you that you will not charge this great shame to the religion of Christ. It teaches better things. Charge it all to my own depravity and sinful nature. To you who have not this habit it is strange [that I should thus yield to temptation. I well remember the time when I thought it strange that others drank and ruined themselves with alcohol. I am glad that there are so many young men here this morning, that I may lift my voice in warning, and beg them to profit by my example. You think now that you are strong and in no danger. I well remember the time when I believed the same. Twelve years ago, when I reached forth my inexperienced hand and took the intoxicating cup, I thought I was strong; but I developed a habit that now holds me in chains, and in the most awful slavery that humanity was ever subjected to. It holds me in its embrace when I seek my bed for repose; it disturbs my dreams during the weary hours of night, and seizes me as its prey when I rise up in the morning to enter upon the duties of the day."

"Profit, oh! profit by my example; see what it has done for me. There was a time when I stood as fair as any minister of the church in Illinois; there was a time when I had as bright prospects and as cheering hopes for the future as any of my classmates. But now they are all gone because of intemperance. Oh! that I could bring the whole world to hear my warning voice. Young ladies, you can do much to remove this curse from the world by not countenancing its use among your companions."

"Brethren, I sever my connection with you as your pastor with a sad heart. It would be sad under the most favorable circumstances, but much more so as it is. But I shall remain with you in the church, and labor in the community for a livelihood; I will come to your social meetings and work with you in the Sunday-school, and I will do what I can to atone for the great sin I have committed."

"God knows I do not wish to injure his cause. Pray for me that I may yet overcome this besetting sin. I trust I shall be able to conquer. But, should I go down under the withering influence, I ask that you remember me kindly. Whenever you meet me, and under what circumstances, remember there was a time when you were proud of me. But trust me as you may, act towards me as you choose, I beg that you will remember my wife kindly. Do not give her pain and sorrow because of my wrong-doing. Poor woman, she has already suffered enough. I married her a sweet and innocent girl. She has been a patient and faithful wife. Again, I ask that you will kindly remember my wife and children."

## A MONSTER AT LARGE.

MADAME FORTMEYER was sentenced to ten years imprisonment, but ought to have been sentenced to death, for her most inhuman crimes. She was confined in prison at Jefferson City, Mo., whence she escaped by forcing her good-for-nothing body through the transom of her cell, on the evening of Oct. 6. A dispatch to a New York paper says, "There were no gates nor guards to impede her flight. She has bold and desperate friends on the outside, and there is little hope of recapturing her."

The dispatch further says—

"Mme. Fortmeyer was convicted at the April term of the St. Louis criminal court of the murder of a young girl named Lena Miller and her infant child by malpractice. After her arrest a search was made of her house and the charred bones of two infants were found in a stove in her bedroom. She confessed to Detective Metzger that one of the infants was that of Lena Miller, which she had burned alive. A number of horrible developments followed, showing the accused to be a perfect monster, it being an undoubted practice of hers to burn every child delivered by her, whether dead or alive. There is good reason to believe that she has murdered and burned at least fifty infants during the prosecution of her inhuman business in this city for a

series of years. She had also earned an infamous character in New York and Chicago before she came to St. Louis, and her operations in the monstrous practice have probably been more extensive than those of any other person in the United States. After her arrest she boldly threatened to expose a large number of reputable people in this city if they did not extricate her from her difficulty, and there were great efforts made by certain persons in her behalf, who succeeded in obtaining for her the light penalty of ten years in the Penitentiary, instead of the gallows."

It is a sad commentary upon the country and the times that it is possible for a criminal of that class to have such a run of her diabolical business, that such a light sentence should be passed upon a person for such heinous offences, that so many "reputable" persons should be inculpated with her, that she should be allowed to escape so easily, and that she should have so many bold, desperate, and powerful friends outside of the prison walls. Meantime, if the question is not irrelevant, what does the Associate Justice think of this peculiar phase of his darling monogamous business, and the much lauded "Christian civilization" of the day and of the New World? He can hardly say he is very proud of it.

## A NEW CHURCH.

THE Rev. Mr. Murray, the horse fancier, who separated from his Boston congregation for curious reasons, and built another church, has announced to his present congregation that it has been decided to call his new church "The New England Church." Some of his congregation favored "Adirondack," but that did not take.

Now what does the term "New England Church" mean? Is it to be confined to New England? Is it to be the representative and exponent of New England and therefore distinctively a New England church? Or is New England the object of worship? There is some consistency in terming a church the Church of God, or the Church of Christ, but the Church of New England, what does that mean?

Were God or Christ to come to earth again, would he recognize the New England Church as his? Why should he? Would he be expected or allowed to do so? If he has any claim upon it, why should it be called the "New England Church," as if New England owned it, body and soul? If it is his church, why not call it by his name?

## A CLEAN SWEEP NECESSARY.

A SHORT time ago there was an awful report of malfeasance in the marshalship of Colorado. But there seems to be something more widely wrong in the States of Texas and Arkansas. There the Department of Justice appears to be in a very bad condition generally, not one, but many, nay most, officials being more or less involved, judging by the following from the *Washington Star* of Oct. 20—

"Mr. Patton, a special agent of the Department of Justice, has returned here from a trip through Texas and Arkansas. He was sent there to make an investigation of the affairs relating to the department to which he is attached by Attorney General Pierrepont. He has submitted a very lengthy report, and in it sets forth that the only efficient means to reform existing abuses is to remove nearly all the present incumbents of office. The facts gathered by Mr. Patton will be commented upon by the Attorney-General in his annual report to Congress. Until such report is made, he declines to give Mr. Patton's report to the public."

If all are guilty, to a greater or less extent, they deserve to be turned out. But the important questions arise, will their places be filled by better men? Or will one set of rogues be turned out only to give place to another set?

A woman is very like a kettle, if you come to think of it. She sings away so pleasantly—then she stops—and, when you least expect it, she boils over!—*Judy*.