

DESERET NEWS:

WEEKLY.

TRUTH AND LIBERTY.

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CAUSES OF DEATH.

AUGUST is a month in which pestilence finds numerous victims. A great many people are puzzled over the causes of epidemic diseases which sweep away old and young, but particularly the latter, in localities which are generally considered healthy. If they could see the exhalations rising from the ground, and the germs floating therein which are breathed into the lungs and pass into the blood, germinating and multiplying in the vital fluid and bringing forth fever, suffering and death, they would be less puzzled about the causes and more active, perhaps, in removing them.

London stands foremost on the list of healthy cities with large populations. It is at once the most populous and the most healthy of the great centres of humanity. This is very remarkable. It is generally supposed that the largest cities have the highest death rate. But London's secret of health is in its competent water supply and its perfect system of drainage. The water distributed throughout England's vast metropolis is not tainted by seepage nor spoiled by stagnation. Refuse matter is not permitted to remain upon the surface of the ground, but is carried away in the great sewers that tunnel the streets, and cast outside the limits of the teeming city.

In small towns and in all agricultural districts, large quantities of decaying vegetable matter and other refuse are permitted to remain on the surface of the soil, festering, rotting, smelling rank to heaven and poisoning earth and air. Carcasses of animals, instead of being buried out of sight and scent, are frequently hauled a little distance from the spot where they expired, and are left exposed, a disgrace, a nuisance and a contagion. Windfalls from fruit trees, cabbage leaves, withered foliage, sweepings from kitchens, scraps and garbage of various kinds are strewn around, and, under the glare of the summer sun, are soon warmed into a species of life that is laden with death.

Pools of water are allowed to remain, after irrigation, or household use, until they become stagnant and breed disease, and often soak through the soil and find access to wells, spoiling the water, which, instead of promoting life and health, conveys infinitesimal germs of fever and destruction.

A little care and caution in relation to these simple matters would save a vast amount of pain, many human lives and great anguish of heart. Housewives who make their domiciles "as clean as a new pin," often neglect to keep their door-yards and gardens free from death-breeding rubbish and malarious puddles, and they wonder at the disagreeable effluvia which often salute their olfactories, and at the sickness which smites their loved and cherished children. If they could see with microscopic eyes, and understand the nature of the myriad germs floating in the August sunshine, they would not marvel at the now unaccountable death-rate in supposed healthy localities.

The remedy for much of the sickness that prevails during the heated season is efficient sanitary regulations. Pure water and bodily cleanliness are requisite, but in addition to these the interment of all decomposing substances is absolutely necessary. Dry earth is a great deodorizer. Cast it upon, or place beneath it offensive and foul matter, disgusting to the eyes and the nostrils and productive of disease. Eat and drink only such things as experience and wisdom declare your bodies can assimilate, and by aid of these hints health and life and happiness will abound, where neglect of them will result in suffering and death and lamentation.

The *Scientific American* says: "Sugar of lead ground in linseed oil is a good paint dryer." Try it, house decorators.

A PRIVILEGE, NOT A RIGHT.

WE are in receipt of a communication from "A Suffering Citizen," who complains bitterly of the lack of water on the north bench of the 20th Ward, while there is an abundance for the people lower down in the city. He wants to know why one portion of the city can have plenty of water and another portion not any. Also whether or not the settlers in his vicinity when they made their locations were guaranteed the necessary water for irrigation and domestic purposes.

We do not think it wise to publish the communication in full, as it would give rise to a controversy likely to promote acrimonious feelings. But we will answer our correspondent's queries.

The reason for the difference he alludes to is simply this. One part of the city has water rights, secured many years ago, which are as valid as the right to the land. The portion in which he lives was settled after those rights had accrued to the other portion. Those who settled in that upper country did so with the distinct understanding that the land had no right to water which belonged to the lower district. Those who chose to occupy the upper benches chanced obtaining the water which our correspondent seems now to claim as a right. This answers his query in regard to guaranties. No such guaranty as he speaks of was ever given to the settlers in his vicinity, neither could it be.

He seems to think this unjust. But he might just as well claim a part of some person's city lot, on the ground that he has none and needs a piece, as to lay claim to the water, the use of which is one of the rights accruing to that lot.

By privilege and courtesy it is possible that the settlers above the water ditch may obtain a small supply of the irrigating fluid.

But they cannot claim it as a right. The idea that new settlers can locate upon land outside of a district entitled to water supply, and compel those within it to yield their vested rights for the accommodation of the new-comers is preposterous. At the same time all people should be willing to accommodate each other as far as consistent, and the golden rule should prevail in irrigating matters just as much as in other affairs. The municipal authorities, also, should endeavor to obtain for the citizens as adequate a water supply as is possible under the circumstances. And this we believe they have done and intend to do as time and opportunity shall permit. And they have shown lenity to the people in the dry places by remitting taxes, thus proving a desire to assist them as far as consistent.

It is right for those who have plenty to assist others who are in need, but it is not right for the needy to claim as a right that which they should only crave as a privilege.

"OVER PRODUCTION," AND DISTRIBUTION.

MR. ATKINSON of Boston declares, as the result of extensive and careful investigations, that "at present about ninety per cent. of our people, using the improved tools and machinery, can produce all that one hundred per cent. can consume of the staple articles of food, fuel, clothing, tools, wares and the like, and can in addition produce all that we now get a market for abroad."

Mr. David A. Wells has recently given a number of detailed statements which bear out Mr. Atkinson's assertion. He shows that three men with improved machinery now produce as many boots and shoes as six men could before 1860; that our capacity for producing stoves is now thirty-three per cent. greater than the country can use, and three men can produce as many stoves now as six in 1860; that in the manufacture of straw goods three hundred operatives, with the new machinery, now do what used to require a thousand; that the steam press now turns out

four hats to the minute instead of the old rate of one hat in four minutes; that ninety cloth producers now make as much cloth as 231 could in 1838; and that, reckoning not only the factory operatives but the farmers needed to supply them with food, 225 persons are equal in 1877 to 691 persons in 1838. Finally he shows that while our population increased between 1860 and 1870 less than twenty-three per cent., our productive power increased in the same period by reason of improved labor-saving machinery fifty-two per cent., or nearly thirty per cent. more than the increase in population.

On the strength of these statements the *New York Herald* makes the declaration, that the "country suffers not from poverty, but from a plethora of wealth. It has more machinery, more workshops, more ingenious and industrious mechanics, more coal, iron, copper, more cotton and woollen goods, more locomotives, cars and railroads, than by the existing laws it is allowed to use. It is the victim of laws which disable it from selling its surplus products abroad, and which, therefore, make our labor-saving machinery, our inventive skill, our productive ability, a curse to us."

It wants these restrictive laws repealed. It wants our foreign commerce re-established, and our commercial treaties with various foreign States re-formed. This, it thinks, will relieve from beggary and starvation the four millions of men, women and children who are compelled to remain idle because of the improved tools and machinery which are in use.

There is probably some truth in these statements, and from them the people of this Territory may draw important lessons. If all the food, fuel, clothing, tools, wares, &c., that are necessary for the supply of the entire people abound in the country, and they should be properly distributed with due regard to the rights of all classes, there would be no necessity for riots or labor disturbances of any kind, for all would have plenty. But if there is an abundance of these articles in the country, then there is something radically wrong in the organization of society, if we may judge by the recent strikes and their consequences through the country. From the reasoning in the above statements which we have quoted, one would infer that the invention of improved tools and machinery, by which our productive power has increased during the last decade fifty-two per cent., is a misfortune rather than a blessing. But is this so? Certainly not, where society is properly organized. If the productive power of ninety per cent. of our population is sufficient to produce all that one hundred can consume, and in addition produce all that a market can be found for, we should esteem it a great blessing. The ten per cent. who would thus be relieved from the necessity of labor to produce, need not go idle. They would not need to beg or starve. They could be employed in building temples, forming new settlements, preaching and in a variety of labor that would be beneficial to themselves, the community and the world at large.

The difficulty is not so much in the over production, as in the unequal distribution of that which is produced. If the interests of the producing classes were properly cared for, either by themselves or by those who have the power, there would be no such evils as these that have created such agitation and terror of late in the East. Some suggest as a remedy for these evils the expenditure by Government of large sums in internal improvements; others the distribution of money to those who will emigrate and settle upon public lands; and others have other schemes; but these would only afford temporary relief.

The suggestions and counsel which have been imparted by President Brigham Young to the people upon the subject of co-operation and union in business matters, have not been given too soon. Thinking, observing people can now perceive how timely this counsel has been. It is of the greatest importance that it should be given practical effect among the people. Until it is, we are liable to be affected as any other people by the fluctuations, stagnations and embarrassments of trade.

The Rev. Joseph Cook, of Boston, says, "The Bible is the survival of the fittest."

THE COLONISTS AND THE "MORMONS."

THE circumstances which have surrounded the people of this Territory have frequently called to mind those in which the early colonists of the States were placed, and the action of the colonists have, in some instances, been paralleled by that of the settlers in these mountains. Much of the action which has been most severely condemned by our enemies, and cited as an evidence of our evil disposition and disloyalty, is mild and inoffensive when compared with the actions of the colonists under similar circumstances. The utterances also of the old colonists were exceedingly severe and condemnatory of their officials and the Government who sent them. If the people of Utah were to indulge in such expressions, there would be much better grounds for accusing them of unfriendliness and treason than exist at present. The cry of the oppressed, however, is very similar all over the world, when they have strength and courage to let it be heard; and being of the same race, and trained in the same love of liberty, it is no wonder that there should be a similarity in the expressions and actions of the two peoples—the colonists who settled the States, and the settlers who have made these mountains their dwelling places.

Because the people of Utah have taken steps to sustain their friends, and in some instances have abstained from patronizing and aiding their enemies, they have been repeatedly censured. This has been without cause. No people have had greater justification for the course they have pursued in this respect than have the settlers of these valleys. In fact, in their excess of charity, they have acted in many instances with a total and foolish disregard of the ordinary principles of self-preservation. They have helped to feed, clothe and sustain men, who, if Mormon blood could have been turned into gold, would have drained every drop from their veins without the least hesitation or compunction.

The people of the colonies went far beyond anything there has ever been attempted by the people of these mountains to defend themselves against oppression. Nearly two years before the colonies declared themselves independent they formed a non-importation, non-consumption and non-exportation agreement. The object they desired to reach by this action was, as they declared, a redress of their grievances, which threatened the destruction of their lives, liberty and property.

They agreed that they would not bring into the colonies from Great Britain or Ireland, any goods, wares or merchandise whatsoever, nor from any other place any article which had been manufactured in Great Britain or Ireland. They agreed, also, that they would not bring in any tea; nor any molasses, syrups, coffee and other articles from Dominica; nor wines and indigo from Madeira, or the Western Islands. They pledged themselves that from and after a certain date neither they, nor any person for or under them, would purchase or use any tea whatever, or any of the goods, wares or merchandise which they had agreed not to import.

Merchants in the colonies were requested to give orders as soon as possible to their agents and correspondents in Great Britain and Ireland not to ship any more goods to them on any pretense whatsoever; and if any merchant residing in Great Britain or Ireland, should, directly or indirectly, ship any goods for America, in order to break this non-importation agreement, and this conduct should be well attested, they agreed to have no further commercial connexion with such merchant. Owners of vessels were required to give positive orders to their Captains not to receive any such goods on board of their vessels, on pain of immediate dismissal from their service.

But their boldness did not stop here. In order to induce the British Parliament to repeal certain acts and parts of acts which they deemed oppressive, they threatened that if they were not repealed by a certain date (Sept. 10, 1775), they would not, directly or indirectly, export any merchandise or commodity whatsoever to Great Brit-

ain, Ireland, or the West Indies, except rice to Europe.

It was agreed that if any person did import any goods or merchandise after a certain date, that they ought to be sent back again, or if the owner preferred, be delivered to the committee of the county or town, to be stored until the non-importation agreement ceased, or to be sold under their direction, the owner to receive the first cost and charges only. If, however, any merchandise or goods were brought in after another date which was fixed, they were to be sent back forthwith.

Committees were ordered to be chosen in every county, city or town, whose business it was to attentively observe the conduct of all persons touching this agreement or association. If it should appear that any person violated this agreement, the case was to be published forthwith in the gazette; "to the end, that all such foes to the rights of British America may be publicly known, and universally contemned as the enemies of American liberty; and thenceforth we respectively will break off all dealings with him or her."

These people were evidently determined to have their rights, even if they had to ostracise those who did not feel as they did. The love of freedom made them bold and, probably at the time many thought, rash; but they had strong convictions, and they were not afraid to avow and maintain them and take the consequences. Such people deserved the liberty they achieved.

MUTUAL IMPROVEMENT SOCIETIES.

THE organization of the young people of both sexes in this Territory into Mutual Improvement Societies, cannot fail, if properly maintained, in accomplishing an incalculable amount of good. The field of usefulness before them is an immense one, and we hope there will be no failure on their part to improve their opportunities. There are many evils which flourish elsewhere that are gradually being introduced here, and they spread with rapidity, especially among the young. One of the evils of the age is the want of reverence on the part of the young for their parents and aged people. This is very noticeable throughout the States. Its growth is also apparent here. There appears to be a growing tendency among our young people in many places to treat their parents and aged people with disrespect. This is an evil which should be checked. The propriety of the commandment, "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee," is sustained by all history, sacred and profane. Prosperity, honor and length of life can never attend the disobedient, irreverent child; such a son or daughter can not be prospered. This is a divine, immutable law, unchangeable through the ages. The penalty of such conduct on the part of children is a sure and unavoidable one.

If the Mutual Improvement Societies, then, succeed in leading their members, and the young people of both sexes generally, to cultivate and manifest a true respect for age—if they lead them to honor and obey and treat with becoming reverence their parents, they will accomplish a great work. But this is not all. Rude and uncouth language and manners are too common. There is altogether too much freedom in this direction in many places. It ceases to be liberty, and degenerates into license. The name of these Societies—Mutual Improvement—ought to be a true indication of the results they hope to accomplish, and every right-minded person in the community fervently desires that these results will prove that the title is not a misnomer.

Among the young ladies in these Societies the practical duties of life ought to receive some attention. The cultivation of the mind is very excellent in its place; but the body and its wants should receive their proper share of attention. If the Young Ladies' Mutual Improvement Societies will make their members better housekeepers in every department of domestic economy, they will accomplish an excellent work, the effects of