

placed that would be incomparably worse than those by which he is surrounded, and he is contented and cheerful.

The epidemic of suicide can only rage where crime flourishes; its contagion could not spread in any other community.

SIMPLE DIET—PURE AIR.

We saw it stated lately that men and women who dwell in crowded towns, and work and sleep all their lives in close rooms without ventilation, and who continually breathe air contaminated with the waste of their bodies, go down to their graves seventeen years earlier than the men and women who dwell in the country, and work in the fields, and breathe the fresh air. There is without doubt considerable truth in the statement. The so-called civilized method of living is not so conducive to good health and long life in many respects as that which prevails among men in a state of nature. This has been proved to a demonstration in the history of the settlement of this city. Though the early settlers had been exposed about two years, and, some instances, for a longer period, to many hardships and privations, having to live almost constantly in the open air, the health of the people, for the first few years after the settlement of this valley, was better than it has been since. With the construction of fine buildings, the change from plain and coarse fare to the so-called improved diet which wealth brings, and the increase of the comforts of life, has come a decline in the health of the people. For the first two years of our residence here we ate bread made from unbolted flour, we lived and slept in the open air, in tents and wagons, or, at best, in log houses which were more accessible to the free breath of heaven than our present closely-plastered and almost airtight buildings, and sickness was almost unknown. Inexperienced people, brought up in luxury, would probably shudder at the bare thought of enduring the privations and exposures which the early settlers of this city passed through without a murmur. They would be likely to think that they could not live through them. But if they were brought into these circumstances as the first settlers of Utah were, and for the same causes, and were animated by the same hopes, they would find themselves possessed of the necessary fortitude to pass through them and enjoy themselves. We do not think that our people were ever more happy than they were during those years. They were cheerful and buoyant in spirit, and they had robust health, without which life can not be enjoyed.

We have every reason to be happy now, and we are a cheerful, contented people; but if we were to maintain our simple habits of former years, in eating, drinking, sleeping, &c., we might, as a people, enjoy a higher average of health than we do. But ladies who thought the unbolted flour of former days most excellent eating, now recoil at the thought of such coarse stuff crossing their delicate lips or entering their fastidious stomachs; the flour they eat must be ground as fine as French Burrs can make it, and then be passed through a bolting cloth of the finest texture. Even sensible men, who ought to know better what is healthful for themselves and families, and who cannot have forgotten the good effects of simple diet which they experienced in their own persons, will turn up their noses at the idea of eating anything in the shape of flour that has not passed through a No. 11 bolting cloth. It was no hardship for ladies in the first years of our settlement here to walk miles, and take other heavy exercise, to sleep in the open air, or in a tent or wagon through which the breezes passed freely, and never complain of fatigue, catch cold or experience any inconvenience from the labor or exposure. But now, how is it? We know ladies, who are yet comparatively young, who passed through the scenes of which we speak, who immerse themselves in their houses, are scarcely ever in the open air, and who would feel it a great hardship to have to walk a mile; they are so sensitive that a door or window cannot be opened in a room where they are without their taking cold.

It would not, of course, be advisable now to fall back to our tents, wagons and primitive style of living. That is not necessary. We do not wish to see our people compelled to do this. But we can conform in our diet to that which we know to be productive of health; we can open our windows and doors, take more exercise in the open air, and more thoroughly ventilate than we do. There does not exist the

slightest necessity for people to poison themselves and families by breathing foul air when pure air is so plentiful; for the latter costs nothing. When this city was laid out the lots were surveyed sufficiently large to give ample room to every resident for dwelling houses, out houses and all the conveniences needed for living, without being crowded or being compelled to live close together. Thorough ventilation was provided for in the size of the lots and the width of the streets; but the original design has, in many instances, been departed from. Men have sold portions of their lots, until in some parts of the city, the houses are entirely too close for convenience or comfort. We regret to see this. It does not add to the beauty of the city. There is no necessity for a man to coop up himself and family upon a few rods of ground when unoccupied land is so plentiful all around.

These subjects deserve attention.

OUR AMBITIOUS NEIGHBOR.

In discussing the substance of an article on the natural boundaries between the unborn States of the Great Basin and the Pacific coast, which appears in the *Alta California*, the *Territorial Enterprise* fails to perceive that Nevada violated the "natural boundary" system advocated by the *Alta* in the annexation of portions of Utah or Arizona, or that it would do so in accepting a slice of Idaho. The *Enterprise* is in favor of the extension of the northern line of Nevada to Snake river, and of the western line to the summit of the Sierra Nevada mountains. The eastern line of that State might be extended, it thinks, to the middle of Utah, and it is in favor also of a little enlargement in that direction.

The *Enterprise* has an ambition to live in a great State. It wants

"no pent-up Utica to contract its powers." But would like to have its neighbors east and west, north and south, feel willing to annex themselves to it. That State is so well governed; its finances are managed so splendidly; its burdens of taxation, &c., are so light, and its society is in such an admirable condition, that Idaho, California and Utah ought to express anxiety to be absorbed by Nevada. Is it not rather strange that they do not?

CONSUMPTION AND PURE AIR.

In an interesting article on "Consumption," in the January number of the *Atlantic Monthly* a writer takes the ground that "soil moisture" is a chief cause of consumption in Massachusetts, and "probably is one of the real laws of the increase of consumption everywhere." A Mr. Lewis W. Leeds, Engineer of Ventilation, New York, disputes these statements in a communication in the *New York Evening Post*. He wishes to enter a most emphatic protest against the conclusion that "moisture" only is the great scourge of the consumptive. He asserts that the want of moisture is a much more prolific cause of consumption than its excess. The fearful dryness of many of the "abominable furnace-heated houses now so common throughout New England," he thinks, "is probably the cause of much of the excessive lung diseases found there."

While he agrees with the writer in the *Atlantic Monthly* that low, damp places, particularly homesteads, are very liable to be the very nest of consumption and fevers and general ill health, he denies that it is the moisture of such situations that causes disease; the want of drainage and consequent accumulation of filth and the foul air arising therefrom, are, in his opinion, the causes that work injury to health. He cites the cases of fishermen and sailors, who must, most of the time, breathe moist air; also the case of people who live on the sea shore, to prove that it is not moisture that is hurtful, as these people are not especially liable to consumption. But it is quite possible, even on the sea shore, he thinks, by accurate fitting double sashes, and plenty of shutters and curtains, and with abominable hot-air furnaces without moisture, to produce an artificial climate in which most diseases, and even consumption, would thrive luxuriantly.

Such an artificial atmosphere as he describes would, if breathed for any length of time, produce disease and death in any climate, moist or dry. Our experience in these mountains sustains the idea that, other things being equal, a dry climate is more favorable to persons consumptively inclined than a moist one. We are convinced that many persons have added years to their

lives by coming to this dry climate. But the chief requisite in consumption is pure air and plenty of it. It is excellent also in other diseases than consumption.

Not long since we had occasion to visit a family, the head of which we were told was troubled with liver disease and kindred ailments, and when we looked around and saw the size of the living and sleeping room of himself and family we did not wonder that disease had seized upon him. The only cause of surprise was that the whole family were not victims to disease. The air of such a room as we saw must be absolutely poisonous, and no man, however strong or healthy he might be, could breathe it for any length of time without becoming diseased. Yet the suggestion that they ought, in such a confined space, to throw open their windows, and let in as much air as possible from the outside, would be received with a shudder; they would view such a proposition as most unreasonable, and as one, which if carried out, could only result in sickness, and perhaps death, through colds.

The ignorance which prevails upon this subject is most appalling. There are many people, who are very intelligent upon very many subjects, who seem to have no idea of the necessity or importance of the thorough ventilation of living and sleeping rooms to secure good health. They entertain a horror of the presence of air from the outside in their rooms. It is carefully excluded from them, and if a breeze happens to strike their persons through an opened door or window, they are as sensitive to its breath as so many hot house plants. Though this community is probably more observant of the laws of health in this respect than any other who live in houses, still we know there is entirely too great a disregard of this law in many quarters. There is a great field for laborers to preach this portion of the gospel, and to impress upon the people the great truth that, for a grown person to enjoy good health, he or she must be supplied with pure air at the rate of one gallon per minute, and if this supply is not kept up a slow process of strangulation goes on, which if persisted in will produce a diseased condition of the system.

MOBOCRACY IN GEORGIA.

THE town of Warrenton, in the State of Georgia, has been the scene of a terrible tragedy within a few days. We were informed, by the telegraphic dispatches of Saturday, that Charles Wallace, editor of the *Gazette* in that town had been shot dead by a Dr. Darden. Wallace, it appears, applied for admission to a Masonic lodge. Darden, who was a member of the lodge, blackballed him. For this he was denounced by the editor, through the columns of his paper, as a liar and a villain. To revenge himself Darden shot the editor. To-day we get the sequel, and it is horrible enough to satisfy the morbid appetites of all lovers of tragedy.

The Ku-klux Klan, the secret combination which has achieved so much notoriety already in the South by its deeds of violence and midnight murders, surrounded the jail where he was confined—he having surrendered himself to the Sheriff immediately after shooting Wallace—and, not daring to enter the room where he was confined for fear he might shoot, built a fire at the door and smoked him out!

With extraordinary clemency they granted him the privilege of making his will! and then in the presence of his wife and children, they murdered him, not less, the dispatch says, than one hundred and fifty bullets piercing his body.

Such is the work of mobocracy. Darden may have deserved death; but if mobs are permitted to execute the death penalty whenever the whim or caprice seizes them, what is to become of the country? The imagination recoils from the thought of what the condition of the land will be where these acts are perpetrated and there is not power to punish the perpetrators. When the Latter-day Saints suffered from mobocracy in Missouri and Illinois they besought the Federal Government as well as the State Governments to protect them in their rights, and to punish those who violated the law. The reply of Martin Van Buren, then President, was "Gentlemen, your cause is just, but Government can do nothing for you." However just the cause, Government has never had power since to punish mobocracy; it has grown and flourished unchecked, until to-day the power of mobocracy is a terrible one, and it overrides law, order and Government itself. But the end is not yet.

REMARKS

By Elder ERASTUS SNOW, delivered in the Tabernacle, Salt Lake City, Feb. 28, 1869.

REPORTED BY DAVID W. EVANS.

I am requested to occupy a little time this afternoon prior to my departure for my field of labor in the South, and if I can have your faith and prayers, I will try to speak upon a few subjects. A certain very expressive passage of scripture, contained in the New Testament, has been passing through my mind since I have been sitting here. I will repeat it: "Now also the axe is laid unto the root of the trees; therefore every tree which bringeth forth not good fruit is hewn down and cast into the fire." This figure of the fruit tree, though spoken in reference to the followers of the Savior in His day is, equally as applicable to us as to those to whom it was addressed. There are many other sayings of the Savior of a similar character, applied to the people of God in reference to the diverse doctrines and teachings of men; also warning them against false prophets and those who might come to them in sheep's clothing, but inwardly were ravening wolves. He said to His disciples "by their fruits shall ye know them," for every tree that bears good fruit is a good tree; but a corrupt tree did not bring forth good fruit.

Now this figure of the axe being laid at the root of the tree, and every tree that bringeth not forth good fruit shall be hewn down and cast into the fire, being equally as applicable to God's people in these days as to His people in the days in which it was spoken, is very impressive, and should be retained in every mind; every heart should reflect upon it, and every one should inquire: "Am I a subject for the burning, or am I bearing good fruit?"

To answer these questions satisfactorily we must be instructed in the things of God so that we may understand our duties and know what God requires of us; we must become acquainted with the Kingdom of Heaven and the fruits thereof.

The people of olden times, to whom this saying of the Savior was addressed, were a peculiar people: they and their fathers before them for many generations had claimed to be the people of God. To their forefathers, God had sent His prophets, revealed His word, and He had made His covenant with them, and had blessed them with many blessings. Yet in the days of the Savior, as a nation, they had apostatised and had fallen from their high position; they had become divided into sects and parties, proud, covetous, self-righteous and very conceited; and the Savior pronounced many woes upon them. He illustrated their condition in a very noted parable concerning a certain vineyard which the husbandman rented or let out, and then took his journey into another country. At the proper season the lord of the vineyard sent his servant to receive his share of the fruit of the vineyard; but instead of the men who had leased the vineyard paying up frankly and faithfully what they had stipulated to pay they refused to pay at all, and also cast the servant out of the vineyard. The lord of the vineyard then sent other servants to seek his share of the fruit of the vineyard, but they were treated in like manner,—some of them being beaten, whipt, cast out and slain. Last of all the lord of the vineyard said: "I will send my son; peradventure they will reverence him and have respect to their agreement, and render to him the fruits of the vineyard. But, when the son came, the husbandmen said among themselves: 'This is the heir; come, let us kill him, and the inheritance shall be ours.' And they seized the son, cast him out and slew him." Now, said the Savior to the people to whom He addressed this parable, "what will be done unto these husbandmen?" They answered "he will miserably destroy those wicked husbandmen, and will let out his vineyard unto other husbandmen who shall render him the fruits in their seasons." Said the Savior in effect: "this is a very righteous judgment; even so shall it be done unto you. I blessed your fathers and established my covenant with them; sent my prophets and revealed my word unto you, their children, and have called upon you all the day long, but you have not brought forth the fruits of the kingdom; you have rejected and slain my prophets, and, lastly, you have rejected the Son, therefore I say unto you the kingdom shall be rent from your hands, and given to another people, who will bring forth the fruits thereof."

Such was the fate of the Jewish people because they rejected the prophets who were sent unto them, and, last of all, the Savior. The Savior revealed