

universal history, all kinds of useful needlework and household work.

The boys are generally apprenticed between fourteen and fifteen years old, but in each case Mr. Muller regards the welfare of the individual orphan without having any fixed rule. They have a free choice of trade, but when once they have chosen they are not permitted to change. Boys, as well as girls, have an outfit provided, and any other expenses that may be connected with their apprenticeship are also met by the funds of the orphan establishment. The boys have the same mental cultivation as the girls, and they learn to knit and mend their stockings. They also make their beds, clean their shoes, and do a little garden work in the way of digging, planting, and weeding the vegetable plots around the institution.

The health of the orphans is remarkably good, a fact which may be easily understood when the hygienic arrangements of the orphan houses are known—lofty, airy, warm, and thoroughly ventilated rooms for school and play, and sleeping apartments which cannot be surpassed for healthful comfort. The rate of mortality is considerably lower in the City of the Orphans than the average mortality of England. While in London—one of the healthiest of the large cities—the rate of mortality is over twenty per annum for every thousand living, the rate in the city at Ashley Down is little more than half this, a fact which is remarkable when it is known that many of the orphans have naturally a weak constitution. The healthful and cheerful appearance of Mr. Muller's children is a matter of remark by all who see them. In their play-rooms they have plenty of toys—contributed by the public—and it is a matter of real interest to see hundreds of them together in these vast apartments indulging in all kinds of childish sports and games.

They are a happy community, full of animal spirits, and apparently as capable of enjoying life as the most favoured children in the country.

It is long since the City of the Orphans acquired far more than a local interest. We have only to look through the most recently published of Mr. Muller's "Narratives" to see how widely the institution is known. As we glanced casually over the pages we see that a baker in Bedfordshire sends £5, being a penny on every sack of flour he bakes, and the first money he makes in a morning in his little shop; a Bristol donor sends £100; from Devonshire (no further particulars being supplied), £190 2s. 11d.; from Appenzell, Switzerland, £2; from Holland, 40 florins; from Blackheart, £100; from a shipowner, £100 instead of insuring his ships; from R. S. T., Calcutta, £5; from Demerara, £4; from Bengal, 100 rupees; from the neighborhood of Bath, £500; from Scotland, £50. From every point of the compass, from far and near, Mr. Muller now receives aid; and it may be truly said that there are few foreign mails which do not bring donations towards the support of the orphans at Ashley Down.

A METHODIST PREACHER ON MISCEGENATION.

THE Massachusetts Abolitionists have had their annual jubilee at Boston lately, during which considerable ardor, eloquence and absurdity was expended. There were some disagreements also as to the causes which brought about the emancipation. One speaker claimed the whole credit for the anti-slavery society, in saying that in his opinion the present freedom of the negro and the redemption of the nation was the work of the heroic few comprised in that society. But Wendell Phillips looked at history very differently. He said the result was not achieved by any virtue of the North, with the anti-slavery society at its head; but by the persistent perverseness of the South. It was the cruelty of the Libby and Andersonville, he said, that caused the forcible emancipation of the slaves.

But it was left for a gentleman by the name of Gilbert Haven, a Methodist minister, and the manager of *Zion's Herald*, the organ of his sect in Boston, to carry off the palm for extreme advocacy of the rights of the negroes. He said the work would not be finished until Massachusetts should be represented by a black man in Congress; till eastern pulpits should be filled by black clergymen; till all the people should look with as much pleasure and affection on a black face as on a white one; till white suitors should aspire to the hands of colored belles!

He did not propose to accomplish all these ends by legislation, but only by

persuading and educating the people up to them. As he occupies a pulpit and has control of a paper he will, doubtless, devote his energies to the task while his life lasts or until the work be achieved.

We should suppose, after readings such sentiments, that the man who uttered them had, himself, a black wife, and that his influence with his congregation and the patrons of his paper would lead them to follow his example. What must the condition of society be where such ideas can be tolerated in a man holding a leading position in a sect as numerous as are the Methodists? It is frightful to think of the consequences which must attend the propagation of such atrocious doctrines among the people. Yet there are thousands who listen to them without being in the least shocked, and who accept them as a revelation of higher truths. These theories concerning miscegenation, if practically carried into effect, will prove the ruin of any people who indulge in them. We scarcely believed that they had taken possession of leading minds to the extent that had been represented until we heard a conversation which took place about three years ago in this city between one of our prominent citizens and a distinguished visitor from the East. The abolition of slavery, and the condition of the blacks, were the subjects on the tapis. A variety of remarks were made, among which was one conveying an idea of mixing the races something akin to Mr. Haven's given above. Our friend, thinking he had not heard the sentiment aright, inquired of the visitor whether he understood him correctly that he would have the whites and blacks amalgamate. He replied by asking, very significantly and in a tone that conveyed the impression that his convictions were all in favor of the idea, "Why not?" Our friend was so surprised at hearing such a doctrine endorsed by the gentlemen that he made no further comment, and the subject was dropped.

But let such ideas prevail, and be carried to their legitimate conclusions throughout the Republic, and what a piebald race we would soon have! The nation would soon be in a worse condition than Mexico and the South American republics, and speedily fall a prey to internal dissensions and the first aggressive white race that chose to assail it.

The following from the pen of a talented ex-member of Congress, is clipped from a New York paper:

TROUBLESOME TWINS.

We have quite forgotten which one of the pugilistic platforms of the "Peace" party it is that declares open war against "the twin relics of barbarism, slavery and polygamy." Nor have we discovered why these two monstrosities were twinned in one barbarous birth. No record, public or private, informs us who was the father of the dreadful duo, though the putative paternity is charged upon Senator Sumner, rumor thus crediting to his "loilty" what is lacking in his loins. With these difficulties of paternity and birth, equally inexplicable is it how polygamy and slavery should be Siamesed together, and how one of the ligature-joined should have been summarily slaughtered full five years ago, while the other lives to-day. Is still strong polygamy carrying a corpse fastened to its own frame? What Mr. Sumner called "the barbarism of slavery" is pretty well buried out of sight, if Radicalism will only let it rest, but Radicalism won't. There has been an anti-slavery pow-wow in Boston this very week, and now Radicalism is beginning a fresh raid against the other terrible twin, polygamy.

It would be desirable if the dead could be permitted to rest, but Radicalism is powerful in resurrections. Slavery slaughtered, it was supposed that polygamy would be permitted to depart in peace. But no. War, perpetual war against something, or against somebody, is the imperative necessity of the "Peace" party. The death of almost anything is the life of Radicalism—or, at least, there must be the appearance of death. Radicalism requires that one day in the week, and in certain hours through the week, the closed shops and saloons shall give such a city as this, for instance, the look it would wear if pestilence stalked the streets. Radicalism has sworn the death of everything excepting plunder, proscription, corruption, rascality and Radicalism itself.

And now after slavery and rum, poor polygamy is coming into the field, and is to be forced to fight. There are fragment Radical remembrances of a fruitless and yet not wholly profitless

war against the Mormons years ago. "Loil" people sold flour to the small Federal army in Utah at something like a dollar a pound. Other stores sold at proportionate prices, and while the war lasted much money was made somehow and by somebody. It is now proposed to drive the Mormons into another war by pricking them on to a rebellion against Ashley's monstrous proposition to divide the Territory of Utah among the surrounding Territories and States, and so absorb the Mormons with their flocks and herds and goods and wives, thus not only dividing, but actually destroying them as a distinctive people. It is not our purpose to defend the peculiar social relation which permits a plurality of wives. The mere propriety or morality, or legality of such living is wholly outside of the question we are now considering. A people who have, within a very few years, built themselves up into a prosperous population one hundred thousand strong; who have made the most unpromising and sterile of our Territories the great garden of the Plains; and whose general probity as a people is not questioned, are quite as able to take care of their own morals as they are to look after their own money. Their morals, good or bad, are not matters for legislative action any more than are the morals of Massachusetts—a State in which official statistics show feticism to be more prevalent than the same crime is in Paris. The lesson which Radicalism has yet to learn is this: That governments must not meddle with mere matters of morality; even Radical governments, which are most prone to this business, and to any other business but their own business, must be made to understand that the people are tired of fighting and paying for "moral ideas" which are only covers for the rascalities of a party which deals in cant to conceal its own corruption.

Only the other day, a literary society in Boston discussed the question, "Is New England losing its influence in the control of national affairs?" There would be an amazing impudence in the assumption that a single section, and such a section, controlled the country, if it were not a melancholy fact that for years past New England and New England fanaticism have ruled and nearly ruined the rest of the Union. There is, however, an enormous and national satisfaction in knowing that this ruinous rule is nearly ended. It costs the country too much. The old Puritan idea of power was persecution; the descendants of that race have ruled the land for the past eight years with a rod of iron; and when the party in power has not been persecuting, it has been plundering. All these things have been done under the war-cry of "moral ideas" shouted in the ears of the public till we are sick of the sound. Nearly all the political issues of the bygone decade have been hunted to cover or driven from the field, and, in the absence of other material, Radicalism now proposes to begin a war against polygamy. There are those who might wish that this threatened war could be of the Kilkenny kind, leaving not so much as hide or hair of either of the contestants; but, as this is not probable, we can only protest against a fresh "moral" raid, which will only be a pretence for fresh Radical rascalities.

TO RENT.

ON reasonable terms, A FARM of Seventeen Acres, good water privilege, and House with two rooms;

Also, a small HOUSE, with ten acres of land, for SALE or to RENT.

Both at South Cottonwood.

Enquire of E. HANHAM, at H. Dinwoodey's, Main Street, S. L. City. w51 tf

CATTLE! CATTLE!

WANTED to purchase YOUNG STOCK, CATTLE and COWS, over six years old, not wanted. Apply to

B. F. KNOWLTON, 19th Ward. d32 lw w48tf

NOTICE!

THE CO-PARTNERSHIP heretofore existing between WM. S. GODBE and F. A. MITCHELL, under the style of GODBE & MITCHELL, is this day, by mutual consent, DISSOLVED. All parties knowing themselves indebted to the firm, by note or otherwise, are respectfully requested to call and settle the same without delay; and all those having claims against us will please present them for settlement.

WM. S. GODBE, F. A. MITCHELL, Office, Exchange Buildings. 50 lm

NOTICE.

In the Supreme Court for the District of Utah.

In the matter of THOMAS CARTER, Bankrupt. } In Bankruptcy.

NOTICE is hereby given, that, pursuant to an Order made by said Court, in the matter of Thomas Carter, a Bankrupt, on the 23rd day of January, A. D. 1869, a hearing will be had upon the Petition of said Bankrupt, heretofore filed in said Court, praying for his discharge from all his debts and liabilities, proveable under the Act of Congress entitled "An Act to establish a uniform system of Bankruptcy throughout the United States," approved March 2nd, 1867, and for a certificate thereof, before said Court, on the 15th day of March, A. D. 1869, at 11 o'clock A. M., at the United States Court Rooms in Salt Lake City, Utah Territory, at which time and place any creditor of said Bankrupt, or any other person in interest, may appear and show cause, if any they have, why the prayer of the said petition should not be granted. Notice is further given, that the 2nd and 3rd meeting of creditors of said Bankrupt will be held before R. H. Robertson, Esq., Register in Bankruptcy for said District, at his office in Salt Lake City, on the said 15th day of March, A. D. 1869, at 10 o'clock A. M. of said day, and that at the time and place last aforesaid, Henry W. Isaacson, Assignee of said Bankrupt's Estate, will apply to said Register, for a discharge from all liability as such Assignee.

W. I. APPLEBY, Clerk of said Court in Bankruptcy, O. F. STRICKLAND, Petitioner's Att'y. Salt Lake City, January 26th, 1869. w52 4

NOTICE!

In the Supreme Court for the District of Utah.

In the Matter of ABRAHAM WATTERS, Bankrupt. } In Bankruptcy.

NOTICE is hereby given, that, pursuant to an Order made by said Court, in the matter of Abraham Watters, a Bankrupt, on the 18th day of January, A. D. 1869, a hearing will be had upon the petition of said Bankrupt heretofore filed in said Court, praying for his discharge from all his debts and liabilities, proveable under the Act of Congress entitled "An Act to establish a uniform system of Bankruptcy throughout the United States," approved March 2d, 1867, and for a certificate thereof, before said Court, on the 15th day of March, A. D. 1869, at 11 o'clock A. M., at the United States Court Rooms in Salt Lake City, Utah Territory, at which time and place any creditor of said Bankrupt, or any other person in interest, may appear and show cause, if any they have, why the prayer of said petition should not be granted.

Notice is further given that the 2nd and 3rd meetings of the Creditors of said Bankrupt will be held before R. H. Robertson, Esq., Register in Bankruptcy for said District, at his office in Salt Lake City, on the said 15th day of March, A. D. 1869, at 10 o'clock of said day, and that at the time and place last aforesaid, Henry W. Isaacson, Assignee of said Bankrupt's Estate, will apply to said Register for a discharge from all liability as such Assignee.

W. I. APPLEBY, Clerk of said Court in Bankruptcy, O. F. STRICKLAND, Petitioner's Att'y. Salt Lake City, Jan. 25th, 1869. w52 4

ABRAM HATCH.

OF THE CITY, Wasatch Co., has just opened, in his new stone building on Main Street, a Complete Assortment of GENERAL MERCHANDISE, where the citizens and Traveling Public can be accommodated on the most reasonable terms. Call and see us. w43tf

NOTICE!

GODBE & MITCHELL have this day sold to F. A. MITCHELL their entire stock of General Merchandise, as well as their Commission, Forwarding and Agency Business. Mr. Mitchell will continue business, as heretofore, in EXCHANGE BUILDINGS, and I respectfully solicit from our friends throughout the Territory the same liberal patronage for him as has been enjoyed by the firm.

W. S. GODBE, Salt Lake City, Jan. 11, 1869. w50 lm

TO ASSIST DIGESTION USE
Red Jacket Bitters

w43 ly

BROWN & MATHEWS, MERCHANT TAILORS.

And Importers of Fine Woollens for Men's Wear. Special attention paid to getting up

MILITARY UNIFORMS,

Everything required for an Officer's Outfit, from a Second Lieutenant up to a Major General, furnished at reasonable prices.

Special attention paid to making SHIRTS to order. Measures taken and fit guaranteed in all cases. Also dealers in

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