

Then remember we are missionaries sent to this lower world to accomplish a work. What is the work we are sent to accomplish? In the beginning it was said to our first parents, go forth, and multiply and replenish the earth. I have been looking about, and have seen how anxious many of our fellow men are to improve their stock of cattle; to make them of better blood, and thus all the time be improving; but I very seldom have heard of man seeking to improve his own species. I wish you to think of that for a moment. I have seldom heard that subject agitated, when indeed it is the most important one that was ever investigated.

Let us go a little into the philosophy of this, and see if it can be done, as much so, as we can improve any other portion of the animal creation. It is said we have the things of God, and now shall we divide down the physical and mental degeneracy of the monkey? Shall we suffer our race to dry up like a parched reed? Let us look at this matter. The question is before you to investigate and understand.

Look around upon all the ranks of mankind, and we see different races, some of an high order of intellect, and some low and grovelling, among all the different grades and shades of the human family. Do you suppose it is so in the spirit world? These earthly tabernacles are merely temporary houses for them to dwell in—moving tabernacles; and there are thousands, and tens of thousands in the spirit world that have yet to come and take bodies here; and there are different grades of men. Some are of a high order of intellect, and others are low; some are more noble and generous, and some are less so; they all wish to take tabernacles in this world.

I will illustrate how it is possible to improve our own race. Suppose there came into the community a noted thief and villain; where would he find a home? He will seek for a man possessing a kindred spirit; with that man he takes up his abode; for he does not find the son of peace there, but the son of villainy.

On the other hand suppose a righteous man comes into the community, would it not be natural for him to make his abode with a righteous man?—for no other society would be at all congenial to him. The words of the Savior chime in with this idea. Said he to his apostles, "And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence."

Will that thief and villain go and call upon a righteous man? The atmosphere that surrounds that devoted family is too scorching for him; he is glad to escape from it.

Now then, how shall we improve our own race? It is true a saying is it common. Let every family, every parent, man and woman, set up the standard of purity and righteousness in their own families, and suffer no corrupt principle to lodge in the mind, and never practise it, but by strict integrity and righteousness maintain an atmosphere that is congenial to the good and great.

So, when those spirits come to take bodies, where will the noble and high order of them go? Will they take bodies that have come from a low and degraded parentage? No, no more than the righteous man will take up his abode with the vile and wicked. Where will he go? "Why," says that noble spirit, that is dwelling with light and intelligence, "I will take a body that is honorable parentage; I will have a body that will correspond with my mind; I will go to the place where purity and righteousness dwell."

Where does the spirit of a low grade go?—Among the lowest and uncivilized; where the cultivation of the principles of virtue and integrity is in part or entirely neglected. In this way the sins of the fathers are answered upon their children to the third and fourth generation.

Do good spirits want to partake of the sins of the low and degraded? No; but they will stay in heaven until a way is opened for purity and righteousness to form a channel in which they can come, and take honorable bodies in this world, and magnify their calling. Let us take that course, and if we do not draw the brightest spirits to honor our generations, it is because I do not understand, and declare unto you the principles of true philosophy in correctness on this subject.

Try this, and your offspring will be the fairest specimens of the work of God's hand. If the servants of God will maintain the principles of holiness and integrity, they can then have more than one wife, and by that means you can draw to your side more of those spirits that will glorify the God of Israel.

Let us bring it right home to you. Suppose your children were about to go from you to no distance—would you not feel anxious they should fall into good company, into generous hands?—Yes. So, when our Father in heaven, who is the Father of the spirits of all flesh, (no mother up there, is there?) do not know that a man can produce his own kind without the agency of woman; I know of no such law in nature) sends spirits to earth, when they leave him, he is not anxious they should fall into good hands? Yes. He is anxious they should have an honorable birth, and glorify his name in the flesh, reflecting honor on his character and dignity in heaven. And if there is not much said about the mother, if they honor the Father, the mother will borrow her glory from the father; it will come to her thro' that channel, and it is a legitimate one.

The parent has a desire that the recent child may do well, at the same time his good desires and hopes for his welfare are weakened by despair, you will commit him to the care and keeping of kind Providence; it gives you sorrow, it tells you that he will not be good, but you cannot help it, for he will not listen to the counsel of a kind parent. So it is with our heavenly Father. He wishes the spirits born to him in the eternal world to do well when they come here to take bodies. If some are not so loyal, so true and faithful as others, yet he wishes them to do well, but at the same time they must pursue their own course, prove themselves, and then receive the reward due to their works done in the body.

Now then, let us commence to improve our race. You know, to one there is given five talents, to another two, and to another one, etc.—Let us improve upon the talents we have received—upon every power, ability and trust that has been committed to us. If we do not, the talents we receive must be taken from us. After all these things I have told you about improving our own race, self preservation is the first law of nature.—I have told you about the people in the valley, about the productions thereof, how it was in a beginning of its settlement.

I wish to come to our present condition, and I want to speak justly and correctly, and if I do not, I know there is a power here that will correct me, and will not fail to do it. If I say anything that is far out of the way, it should be corrected, and I have no fear of that. In that relation when I consult an error, that it may be corrected before it be too late.

This season the Lord has blessed us with abundance. I told you that all things are spiritual to me, and when I talk about potatoes, hay, wheat, etc., I am talking about things that are given to us of God. Suppose the Lord should give to me the gift of tongues, it would be the gift of God. On the other hand, suppose he should give me a loaf of bread when I am hungry, which shall I prize the most? It is all the gifts of God. Then, with regard to self preservation being the first law of nature. When our brethren have a good crop given to them by the hand of Providence, coupled with their own industry, they are anxious to sell it. They want to buy many things, and press it into market, and sell it for comparatively half its value, so crazy are they to sell it.

They are like some men, when they get a few dimes in their pockets it burns them, as it were, and they must spend their money, because they cannot rest until it is spent; taking comfort from the idea, "O well, we will get along the best way we can," and when they have spent the last dime they are hard up sure enough. This is the case with many of our fellow men, who follow the Lord, and are richly repaid for their toil by a bounteous harvest, and now they are anxious to get rid of it.

When we descend to the matter of dollars and cents, it is also spiritual; God made the metal of which they are made; he put it in the earth. We come down so, to accommodate ourselves to the understanding of all, for I told you I should talk about things you know, and not about things that you cannot comprehend. I will venture to say,

when I talk about dollars and cents, you will all understand me. For instance, you sell your hay at ten dollars per ton, your wheat at a dollar and a half per bushel, and all your other products in the same ratio to the stranger, or anybody else that will buy it from you, you are so anxious to get rid of it. But by and by when your poor brethren come in, and have not means to buy that which they must subsist upon, but are under the necessity by day's work first to earn capital before they can buy the farmer's produce. By the time they get means, the price is raised from fifty to one hundred per cent.

Your own brethren who stand by you in summer and in winter, in adversity and in prosperity; your own brethren, who roam the world over to bring recruits to strengthen your forces, and make your defenses still more invulnerable; when they come finally from the field of their labors, you make them pay an hundred per cent. more for your produce than the stranger that passes thro' your country. Is that right? Will God bless an order of things of that kind? Try it, and if you don't divide into monkeys, you will divide into something more hideous still.

What is to be done? Shall not the stranger be fed? Most certainly. Where rests the difficulty then? If you will only sell to your poor brethren next spring at the same price you will now sell to the stranger, there is no difficulty—I have nothing more to say, but I will be perfectly quiet upon this matter. If you will not do this, raise the price to the stranger, in the same standard you will exact from your poor brethren next spring. If you will do this, you will do right.

This is the common exclamation, "I want only to speak to you upon this matter of justice, should be hung upon an even balance. Who are the best able to pay? Your poor brethren, who have hardly a pittance left when they arrive here—who have nothing to bless and comfort their souls and bodies with, or those who come backed up with resources inexhaustible?"

Says one, "do you calculate to go upon the principle that he who has the most, shall pay the most? No; but he shall pay just as much in the fore part of the year, as those do in the latter part of it. I do not see any injustice in this. You now sell your hay at from eight to ten dollars per ton. Next spring, when your poor brethren who have come from Denmark, England, Germany, Switzerland, Italy, and the islands of the sea, with their cattle poor, and in the winter and spring starving, and perishing around your stacks, yards—what will you charge these poor fellows for hay? Twenty five dollars per ton, when for the winter part of the year you sold it for ten to the stranger? When it has become scarce because of the draft made upon it in the fore part of the fall at that low price, you then exact more than double from your brethren.

How can you answer for this to the Gods who gave you a being? I will leave you to tell your own story. I say make your prices so that they continue the same the year round, both in times of scarcity, and in times of plenty. What is food for one is food for another.

By taking this course you may perhaps compel a little more money to be left in the valley.—What will be done with it? Why, money like every other stream will seek its own level. The water courses here find their own level. Suppose there is more money left in the valley than we actually need—where will it go to? It will find its own level. By and by the land we occupy will come into market, and then where will the money go? Into the treasury of the United States. Has the Government lost anything? No. Has the consumer? No; he has had the value of his money. The producer has gained, but he has gained no more than his just due for encountering the danger he is exposed to, and the labor he must perform in raising produce in the shape of grain, and stock in an Indian country. When his boys go out to herd the cattle they have to be guarded against the attacks of the savage. When the producer goes into the field to labor, he is liable to be shot down by the Indian. In the midst of dangers they produce the necessities of life, and yet they will sell their products for a mere song.

"Why," says one, "do you wish to oppress anybody by increasing the price of the staple articles of life to the injury of the purchaser?"—That is not the design. But I will tell you what it is; man who sells thro' here may be thankful to get them on any terms. If they had come eight years ago they would have found a waste-land, a wilderness. What would they have given then for a bushel of wheat? Almost any price. Who has contended with the obstacles to making things as accessible as they are now? The producers, and they are entitled to the benefit arising from their labors.

We do not wish to oppress any person, but we wish to bring every body to one standard price.—We want to see the brethren who come here cold and hungry, have as good a chance as those who come in with their abundance. I am glad we have sufficient to spare to feed the stranger, the soldier, who is the right arm of the union's defence; I am glad to see them share the bounties of Providence; but I say let the scale of justice hang upon an even balance.

Do I want any person oppressed, and broken advantage of? No. But I want free traders and sailors' rights. I want even handed justice all around; then I will be satisfied, for this is the common exclamation. But if one party is favored more than another, it is a particular evil. Good wheat, fine flour, beef, butter, cheese and vegetables, are good ingredients to form a common salubrious food; they prolong our lives, lengthen out our days, that we may perform our mission, and do well our work while we are upon the earth, and not die before we have lived out our days, and fully performed what God signed us to do.

Now I did not preach exactly so at Dry Creek, and Mountainville, but I preached nearly in this way, and when I had done I told them not to be in a hurry to sell their grain, but keep it and try to maintain an equilibrium in the market all the year thro'. When I had got thro', I believed they would do as I told them; for they saw the wisdom of it, and everybody will not according to it only him who says, I want to live, and I care not if all the rest go to the devil.

What an awful situation a man must be in to live himself, and see every body else destroyed! What a glory it would be to him. He could then exclaim, like Alexander Selkirk,

"I am monarch of all I survey,
My right there is none to dispute."

It is a glory I never want to have. The religious world sound like the Deity by saying he is quite alone. I once learned a piece to repeat on the Fourth of July. It began like this:

When time was not, ere sun and planets shone,
When God their mighty Maker lived alone,
When men the high born offspring of the sky,
Lived but in visions to the Eternal eye,
'Twas then that freedom held her bright abode
In cloudless glory in the mind of God.

I do not believe God was ever alone, for he has said himself, it is not good for man to be alone; and if it is not good, I am sure he will not be alone.

We are created in his image and likeness, and I think he has been acting on the way track we are in, and we shall acquire the same experience if we listen to his revelations. "What! do you suppose he has lied in the A. B. C.?" Paul says, "we have not a God that cannot be touched with the feelings of our infirmities." Why? Because he has felt about the same as we do. This other day when Mr. Hyde was mixing mortar, a person came along and said, "Mr. Hyde, is it possible that I see you mixing mortar?" Yes, I replied, and when I stand up yonder, and see you poor fellows mixing mortar, I can sympathize with you. I should like to enlist under a General, and follow him to the field of battle if he had never been there; I should want him to have a little experience, and then I could follow him with some degree of confidence.

I have spoken to you freely on the common salubrious. And while the Spirit is upon me, I will charge you to practise it, to try your standard price, and maintain it in them to your brethren in the spring. If you have not already tried them high enough to meet your ambitious views, raise them until they will, and then let them stand. That is my advice, and who is going to be injured by it? No person. Who is going to be benefited by it? The producer, who has to go into the field with his life in one hand, and the implement of husbandry in the other. If this is done, the hand of God will strengthen the hands

of the producer, and he will live in time and throughout eternity, and we shall have abundance, and rejoice in the kingdom of our God. Contend earnestly for the faith once delivered to the saints. But if I were to branch out upon that, I should detain you too long. I will therefore leave it for another occasion, or for some one who is better able to handle it than myself. May God bless us, and save us in his kingdom; Amen.

DESERET NEWS.

A. Carrington, Editor.

THURSDAY, OCT. 5, 1854.

ENGLAND.

Elder John S. Fullmer, who presides over the Preston, Manchester, and Liverpool conferences, writes to President Young, under date July 23, that the poor saints abroad are rejoicing in the increased facilities for emigration, as extended by establishing resting and recruiting places in the States.

The spread of the gospel is increasing, and the congregations are numerous. Elder Fullmer was in good health and spirits, and rejoicing in his ministry, as was also Elder Joseph A. Young, whose faithfulness, industry, and zeal in the cause are highly commended in Elder Fullmer's letter.

So far as actual fighting is concerned there has but little been done, notwithstanding the immense and expensive preparations, and the large amount of land and sea forces congregated at different points on the Russian frontier, and in sight of the enemy.

Letter writers on the war movements are supplying the papers with a perfect flood of guesses and calculations, rumors, predictions, and all the clap-trap of their vocation, nor do we particularly censure this operation in them, for by this craft they have their living, and what little notoriety they possess, but as their effusions seldom contain reliable information, we have to wait patiently for that which is definite and authentic. And even after waiting, and using our best discrimination, we may occasionally print an incorrect report arising from the contradictory statements by the telegraphic wires.

Elder Erastus Snow and Company.

By letter from Elder Snow to President Brigham Young, dated at Independence, August 24, we learn the following:

They were to take out the next day for St. Louis. On the Little Blue the Pawees exacted road tribute from them, which was paid in crackers, sugar, and tobacco. The party had a fine trip, and were in excellent spirits. A severe drought prevailed throughout the western country, and the grass on the prairies was dry enough to burn. Corn was selling at \$1 a bushel, and potatoes at \$1 50.

St. Louis, August 19.

We glean the following items from a letter from Elder Milo Andrus to President Brigham Young:

There were 30 deaths caused by the late election riots in that city. The faith of the saints was generally good, and they were striving to get ready to come to the mountains.

A bro. Charles Ford, residing in Pulaski, near Memphis, Tennessee, had recently baptized about 20.

Bro. Thomas Colburn wrote from Lyons, N. Y., that there was a general spirit of inquiry in that region; that he had baptized several, and organized a branch.

Elder Blair was preaching to large audiences in Galveston.

Elder McGraw left St. Louis, on the 10th of August, on his way to Galveston.

Elder B. L. Clapp was still at Council Bluffs waiting for a healthy time and cool weather.

The cholera had ceased among the saints.

The office of the presidency at St. Louis is removed to No. 12, Charles Street, between 3rd and 4th Streets.

Immigration, Oct. 3.

On the 29th ult. Captain James Brown and company with 42 wagons, on the 30th Dr. Darwin Richardson and company with 40 wagons, and on the 1st inst. Elder Daniel Carn and company with 33 wagons, arrived in this city, in good condition, and are camped on Union Square.

The Church Train is now coming in.

Elder Robert Campbell, in the rear companies, writes to Governor Young from Fort Kearney, August 21, that their cattle are fat, the feed and roads good, and that bro. Enny and the rear company were only a few days behind them. They were making good headway, and will doubtless be able to escape inclement weather, as all are probably now this side of the South Pass, and perhaps this side of Green River.

The last Eastern Mail

Brought an unusual number of the latest dates from important points, being to August 7th from Liverpool, to the 26th from New York and Baltimore, to the 28th from St. Louis, and 30th from Independence.

As heretofore the most of our illustrated papers, periodicals, and magazines, are shipped somewhere short of this city, and if those who plunder them from the mail bags, or post offices, will forward us their address, with their qualifications before some judicial officer, that they are too poor to pay for the papers they steal, we will endeavor to supply them direct from the publisher, for we have endured this kind of treatment much longer than is pleasant or profitable.

Foundry.

A small foundry has been erected adjoining the blacksmith shop on the Temple Block, and bro. Morgan Philips is casting cog wheels, cranks, &c., and is prepared to make iron, brass, and copper castings of any required pattern, and cheaper than they can be imported.

As the quantity of material on hand is small, the brethren are requested to bring pot metal, old brass, and copper to the Tithing office, and encourage home manufacture, and be credited on their tithing for articles otherwise useless.

Fruit Trees and Shrubby.

The continuation of dry, warm weather renders it necessary to irrigate all these trees and shrubby which are now forming fruit buds, and at the same time having a wilty appearance, otherwise these buds will not mature, and you will get no fruit from them, however favorable the coming winter and spring may be.

Washington, August 7th.

By advices from Hon. J. M. Bernhisel to Gov. Young we learn that Congress adjourned on the 7th of August at 8 a. m.

The following Bills and amendments have passed, and become laws.

A Bill to refund to the Territory of Utah the expenses incurred in suppressing Indian hostilities in the years 1850-51, \$20,940.65.

A Bill to provide for the construction of a military road in Utah, \$25,000.00.

An amendment to the civil and diplomatic bill to increase the Utah Library, \$500.00.

An amendment to the civil and diplomatic bill to pay the Code Commissioners, \$2,428.10.

For general incidental expenses of Indian service of the Territory of Utah during the year ending June 30th, 1854, \$10,000.00.

For the same purpose for the year ending June 30th, 1855, \$20,000.00.

For expenses of negotiating treaties with, and making presents of goods and provisions to the Indians in the Territory of Utah, \$45,000.00.

To defray the expenses of the Territorial Government of Utah for the year ending June 30th, 1855, \$30,700.00.

Our delegate also mentions the establishment of three or four new post routes in Utah, and the appointment of George P. Stiles to be an Associate Judge in place of Mr. Underwood of Georgia, or in other words, in place of Judge Z. Snow.

The summer had been unusually warm and dry, August 1st having been the warmest day in Washington for fifty years.

A Dr. Garland Hurt of Kentucky has been appointed Indian Agent for Utah.

The Bench of the U. S. District Court for Utah is again full, Judge Shaver continuing, and Judges Kinney and Stiles having arrived.

Summary

Will be resumed in our next, being now crowded out by the quarterly list of letters.

EXTRACTS

Of a Letter from Elder James Ferguson to Elder H. B. Clawson.

Liverpool, July 28, 1854.

I had expected long before this to have been at my field of labor, as I arrived here on the night of the 4th to 5th inst., but President Richards very kindly invited me to recruit my self by a visit among some of the brethren. I went to the residence of the brethren Dumbair and I spent two conferences together; one in Glasgow, the other in Edinburgh, in company with George D. Grant, E. Martin, and Carrington.

Dunbar left Edinburgh for his field at Land's End and Wiltshire, and I came to Carlisle, where I attended conference last Sunday in company with Glaver, Merrill, and President Richards. Altogether I spent a most pleasant time, rendered more so to me from the fact that I was doing good in comforting and encouraging the saints. At Edinburgh bro. Daniel Spencer was with me. I cannot speak too highly of him as a wise and fatherly counsellor to the saints. He is beloved by all, and well he merits it. President Richards and he have both been exceedingly kind.

Tell the bishop we have as good news as the English. The Russian war is almost at a stand. Crops look fine.

It is a great privilege to be called to advocate the truth. The thrilling joys experienced by the ministrations of comfort to the unhappy and oppressed, surpass all description, and more than repay a hundred fold the sacrifice of home and friends for a season.

I received my appointment yesterday as pastor of the church in Ireland. To assist me, I have bro. Patrick Lynch, a wholehearted Irish man, as president of one of the conferences (Dublin). To-morrow, or Monday, I sail for Belfast, and from thence to Dublin. The reports from Ireland are enough to discourage stout hearts than mine. Fifteen years the work has been advocated in Ireland, and yet there are not saints enough there to redeem bro. Patrick's watch and ring, which he pawned for about £3 to pay the rent. To give you an idea of his views on the prospect of the work, he says that I will not be long there before I will be "so thin I can sit on a cloud."

The following appears in Nichol's Journal, printed in N. Y. City.

POLYGAMY IN UTAH.

The House of Representatives spent two whole days, not long since, in debating the most mischievous of modern bugaboos, the Polygamy of Utah.

A bill was pending providing for some surveys and genius of land to settlers in Utah, when the Mormon delegate, Mr. Bernhisel, a very dignified and estimable man, moved to strike out the proviso, that no land should be given to any man who had more than one wife. Mr. Bernhisel said, that such a proviso would be a hardship to many of his constituents, and that the more wives a man had, the more land he needed to support them.

But our moral and most orthodox Congress could not accept this sensible doctrine, and so they sprung up a long debate, in which some fifty members defined their positions respecting polygamy. The Southern States' rights men took to the ground, that Congress had no business with domestic institutions, while legislators of the other extreme, were for crushing out the whole polygamy system, by the whole power of Congress. The abolitionists hinted hard the polygamous relations of Southern gentlemen, with their concubines, while the South, haughty and indignant, repelled the insinuation.

A more ridiculous exhibition of affected morality, we have seen no report of.—There were men denouncing polygamy, who have been more polygamous than any Mormon, the difference being that the Mormon is more honest and above board. The only difference that we can see between the Mormon and other Christians of our acquaintance is, that the former do openly, and as a matter of course, what the others do secretly, and against their consciences. We cannot help thinking that a Mormon, who in good faith takes two or three wives, and maintains them, may be a better man than a good many other sort of Christians we know of, in Congress and out.

Everybody thinks Abraham, and Jacob, and the patriarchs were good men. Why not the Mormons who believe as they did? Would Congress punish Abraham? It is a curious thing to reflect upon, that had this man, chosen of God as the founder of a people, and ancestor of the Messiah, lived in Massachusetts, he would have been sent to the State Prison.

Brigham Young, Governor of Utah, and husband of thirty-six wives, may be as good a man as the patriarchs, whose example he professes to follow. He may not be as mighty as David, but he has not so many concubines. He may not be so wise as Solomon, neither has he so many wives. At a humble distance he follows in the footsteps of these great men of antiquity.

We think with the State rights men, that Congress has no business with the domestic institutions of Utah, any more than with those of Turkey. We believe in individual rights and in individual sovereignty and deny the right of any Congress, Legislature, Constitution, or of morality, any man or body of men, to interfere with so purely personal a matter as whom we love, or how many. There is no more right on the part of any body to interfere, than there is with our breakfast.

People are predicting that we shall have trouble

about Utah. So we shall, and shall desire to have it. If we meddle with what don't concern us, what possible business is it to any citizen of New York, how many wives some man has in the City of the Salt Lake?

To avoid all trouble, we have only to mind our own business. All the trouble will be of our own making. To refuse to admit Utah as a State, with polygamy, would be just as stupid as to refuse to make a treaty with any national nation on the same ground. Polygamy exists over three-fourths of the British empire.—Polygamy exists, recognized or unrecognized by law, in the whole human race.

Disparity of Sex.

The census tables disclose one fact of melancholy importance, which at present has not sufficiently engaged the attention of our social philosophers. They saw that, in the large cities of the Union, the female outnumbered the males in the ratio of ten per cent. so that, if every man were compelled by law to take unto himself a wife, a vast number of the fair sex would be doomed to the torturing "hope deferred" of old maidhood! If one direfully applies figures to exhibit the result of this unfortunate disparity, what alarming conclusions they would bring as to! Of every two thousand inhabitants, one hundred must perforce be old maids. In a city containing a million, say New York, it would be every adult generation—say every twenty years—will cast upon society fifty thousand victims to female celibacy; so that persons now living may yet see one hundred thousand, or more, unmarried ladies in Gotham!—at which period, we should say, it will be an exceeding ticklish place to live in.

But, alas for the ladies! Inequality of number is not the only calamity they have to contend against. There is no legal completion for every man to marry. In this free republic, each man exercises a subtle despotism over his own affections, and in the matter of matrimony, cannot only his own inclinations. The natural consequence is a growing propensity to bachelorhood, which will probably entail the forlorn doom of the perpetual spinsterhood on another ten per cent. of female citizens. We have it to establish, curious in such times, to detail the moral and social results inevitable in a condition of female celibacy, containing ourselves with suggesting, that while such a melancholy state of things exists, no man has a right to remain a bachelor, and ought, at any rate, to be taxed for the luxury.

But the remedy—who can propose an efficient one? The same enormous disparity does not exist in the rural districts, though even there the female population is the most numerous, generally; but still if the proper attractions were offered, and institutions to facilitate matrimony were established by outstripping adepts in the science, hieoric bachelors might seek their wives among the thousands of our despoiling city dames; some would then be married, but the evil though lessened, would still remain. We can conceive of no positive cure but the emigration of the unmarried female element to Utah, or the establishment of the "peculiar institution" of the Mormons among us. He would be a bold man who would propose this last remedy, but our private opinion is that his proposition would not lack support.—N. Y. Sunday Mercury.

BOMBARDMENT OF GREYTOWN.

MESSRS. EDITORS.—I desire to present a few facts relating to the misallied outrage of burning San Juan.

San Juan lies at the mouth of the river of this name, and is in the territory of the Nicaragua state; and attracted, as a settlement, little notice until it began to be thought the most feasible route to the Pacific Ocean was by this river; and then British vessels came to anchor there, and the British flag was hoisted, and the name of the place was changed to Greytown.

Difficulties occurred, and finally the British abandoned it, so that it now claims to be free soil, and from Nicaragua and British sovereignty. Opposite to the San Juan, the American Transit Company, deriving permission from Nicaragua, erected its depots, in order to forward passengers across the Isthmus, without their stopping in Greytown; but the authorities of the latter threatened to destroy these depots, and were prevented only by United States protection. Subsequently, however, in February, 1853, the American flag was torn down at noon-day from buildings owned by this company, by a rabble composed of Americans, Englishmen, Germans, Irish, and negroes, although the agent of the company remonstrated against it. A band from Greytown, called the Mooney Guards, drove one of the buildings.

When the Cyane visited San Juan, seventeen months ago, these depots of the Transit Company were in a precarious state. A number of buildings had been erected on a sandy beach, under rights obtained through the intervention of the American minister to Nicaragua. The employees of the company were engaged in building hotels, and improving the navigation of the river. Some of these had been torn down, and the day after the arrival of the Cyane had been fixed upon for the demolition of the remainder. For this purpose, three hundred men were under arms in Greytown, who were to have been led by the mayor, an escaped convict from San Diego, New York, and the city marshal, a negro, named Lyons. The persons who gave the order for the destruction, and who styled themselves judges, were some Americans and one Englishman. An English steamer, the Buzzard, arrived in port during that visit, and the commander, who carried the collection of duties, and said that it would be doing a national injustice to not them from the face of the earth. The destruction was prevented, and a promise extorted by Captain Hollins that the property of the company should be respected.

All this hostility to the Transit Company grew out of the fact that it forwarded passengers through to California with such despatch that the immediate citizens of Greytown found their occupation gone, for there was no chance to plunder them. Their next step was to levy black mail on them, by imposing a tax or toll of so much per head on every person going to, or coming from, California by the San Juan river. This was refused, but the authorities of Greytown proceeded to collect this tax. The Greytown men also destroyed the property of the Transit Company, for they knew they could hide themselves in the bushes and escape from American vengeance; and they also committed many other outrages of impudently bold and reckless character, which prevented the arrival of the American ship.

Such destruction of property, insults to the American flag, and outrages on an American minister, induced the government to despatch Capt. Hollins with a demand for satisfaction. On his arrival at San Juan, July 11, he anchored off the town with the British schooner Bermuda. Capt. Jolly, close on his starboard quarter. Our commercial agent, Mr. Fabius, immediately went on board and informed Capt. Hollins that he had complied with the instructions of the secretary of state in demanding reparation, but no satisfaction had been given; but, on the contrary, the authorities threatened that they would seize the minister, if they could, just as he goes; and that they would hang him if they could get hold of him. On learning this, Capt. Hollins requested Mr. Fabius to make the same demand from him. This was done, but so official and was given. On the contrary, the demand was insultingly received. Capt. Hollins next sent to the authorities a communication expressing regret at the course which they were taking, and with this he sent copies of the following proclamation:—

PROCLAMATION.

To all men to whom these presents shall come, or whom they may concern.

GREETING.

Know ye that certain gross outrages have, of sundry times, been perpetrated by the authorities (so called) and people of San Juan del Norte, and on the persons and property of American citizens at that place and vicinity; and whereas a serious insult and indignity has been offered to the United States, in the conduct of said authorities and people towards Mr. Borland, U. S. minister to Central America, for which outrage and insult no indemnity has been given, and no satisfactory reply returned to demands already made.

Now, therefore, I, George N. Hollins, commander of the U. S. ship-of-war "Cyane," by virtue of my instructions from the U. S. government, do hereby solemnly proclaim and declare that, if the demands for satisfaction in matters above named, specified in the letter of Mr. Fabius, U. S. commercial agent dated 11th inst., are not forthwith complied with, I shall