

## EDITORIALS

## KENTUCKY LAWLESSNESS.

THE Boston Herald says:

"Editor Watterson is in sackcloth and ashes over the sins of Kentucky, and confesses that throughout the State law-breakers are becoming more defiant than ever, and life is scarcely more secure than when armed bands of guerillas swept it from border to border. As a missionary paper the *Courier-Journal* is evidently not a success."

Quite correct. Watterson has been in a crazy condition over the fact that some men called "Mormons" have more wives than one, and has undertaken the job of correcting the morals of Utah by invoking the civil and military powers of the Government in an anti-"Mormon" crusade.

All those anti-"Mormon" fanatics could find plenty of work to do at home in the law-and-morality interest, but like most of the bogus philanthropists and humbug society reformers, they prefer braying about people and affairs along way off, whose exact condition they know as little about as do the general public, rather than to engage in reforming the errors and vices which crop up all around them and infect the very air they breathe.

Kentucky, it appears, is in a deplorable condition from uncaptured law-breakers, whose deeds of violence disturb the State and are alarming for their boldness and frequency. But the *Courier-Journal* has been fussing and fuming over the supposed evils of Utah, which even by that paper's own showing are not to be compared with those in its own State; for "Mormon" marriage affects only those who are parties to it, while in Kentucky society is in a turmoil through the robbers and murderers who freely roam within its borders.

The *Courier-Journal* had better mind its own business and help to clean out its own nest, and not trouble itself about Utah, which is doing very well thank you, in spite of meddlers and "Mormon"-eaters, literary and otherwise, in Kentucky and elsewhere.

## BOSTON AND NEW YORK MORALITY.

THE New York Express says:

"No less than eleven little children were rescued yesterday from drunken mothers who had neglected them. \* \* \* It seems to be almost impossible to put a stop to the growing passion for drink that is developing itself among women. There are fashionable female tipplers as well as these poor, degraded sots of the street, but the crime of the latter comes more frequently into notice because the women are more directly under the surveillance of the police. It is painful to contemplate the future of their unfortunate children, reared in an atmosphere of intemperance and crime."

This is a terrible condition of society. And yet people who live where they witness such scenes nearly every day, become so accustomed to them that they view them as matter of course, while those same individuals become violently agitated about the moral condition of Utah, when some pious humbug of the Pierce, or Cuyner, or Barrows variety calls in piteous tones for financial help to rescue the offspring of polygamy from imaginary and fabricated evils. They will hand out their cash and join in a demand for governmental interference to correct society among the "Mormons," while crime is rampant in their own streets, and children are growing up by thousands under the vilest of influences. One of the reasons that the "Mormons" have located in the West is to escape from contact with those evils which the *Express* depicts, and which those smug "Christians" who want to meddle with Utah look upon with complacency.

New York is noted for its haunts of shame and its great number of criminals and vicious people. But from all accounts Boston, the hub of the nation, the centre of refinement, the Athens of America, the home of culture, the platform of moral instruction, the pulpit of Puritanism, the sailing port for Protestantism, the focus of "Christian civilization" in this great republic, is worse, if possible, than the commercial capital. The following descrip-

tion by a correspondent to the New York *Graphic* is copied and endorsed by the Boston Herald:

"Boston is a bad place for innocent young men. Its outward show of immorality at night exceeds that of any city of the United States. New York in comparison is nowhere. New York, it is true, has her plague spots and dark and bloody grounds. But these are restricted to certain limited localities. It is not by this argued or inferred that New York is a more moral city than Boston. Probably not. But New York keeps more of its wickedness of a certain description under restraint and out of sight. In Boston, after nightfall, that class of women concerning whom the psalmist in scripture gives many salutary warnings to young as well as old men, sweep through the length and breadth of the town. On thoroughfares trodden in the daytime by Boston's bluest blood and highest respectability, they are, singly or in couples, as numerous as codfish smacks on the banks of Newfoundland. They flaunt past the principal hotels. They chaff with flashily dressed youngsters of the "Jakey" class almost over the graves of those grim old men whose virtue was so tender and delicate as to take alarm if a husband kissed his wife before folks. So far as public parade is concerned, Paris, that wicked city of the world, par excellence, has nothing to equal Boston. For Paris, as in everything else, recognizing certain evils as inevitable, insurmountable and unquenchable, regulates them; keeps them under strict surveillance and within certain bounds. London only in outward show of outcasts can excel Boston, and that in but one locality, the neighborhood of Leicester Square, where a great procession of the frail trail their robes along the pave after the lamps are lighted. What is stranger still is the manner in which, as to residence, respectability and immorality are mixed up in Boston. In staid, sober-appearing streets, whose fronts give externally every token of propriety, and a proportion of whose houses are the abodes of propriety, are found next door, and doors below and doors above, the rooms of those whom society has cast out. There seems here an indifference to it all which is surprising in this long reputed moral town, and this would be shocking were any one left to be shocked at it. Another common feature is that the ranks of the fallen are not mainly recruited from foreign sources. This evil is of domestic origin. It comes from the surrounding country. It is of native growth. It comes out of the "industries" of New England. It is the product of the mill and the factory town and the small stony farm, where for generations hard times had a hard scramble to make a bare living, and where daughters born and bred and educated grow disgusted at lives of exhaustive labor, and tempted by the possibility of an easier existence at the cost of a good name, break away from their surroundings, fling virtue to the winds—and come to Boston. The poor Maine farmer's daughter is a byword and a current jest among the fast men of this city. Straws show which way the wind blows. If any student of society wants to make a study of this phase of life, he might in a few months compile a table of interesting statistics, showing how many of these abandonees have been educated and have graduated in the higher public schools of New England. And before anyone allows their indignation full blast at these statements and opinions, let them examine into this phase of life at the moral, mental and metaphysical hub of the universe and see if there is not holding ground for this anchorage."

After looking upon such a picture as the above, who cannot be struck by the contrast afforded in our peaceful "Mormon" Territory? Here, were it not for the influence of people blinded by the traditions of eastern society, and corrupted by the ways of the wicked world, the horrors of Boston every-day life would be without a single copy. And what vice we have in our midst of that character is not a "Mormon" product, but an exotic of "Gentile" culture, fostered and cared for by the hands that are hasty to destroy a social system which bears within itself the essence of purity and the antidote for a multitude of evils.

Candidly, Boston preachers and New York editors, would it not be more rational, profitable and right to organize and labor and spend money for the purification of your great sin-smitten cities, than to

worry and fume and waste cash and energy in trying to "reform" quiet, virtuous, orderly and temperate Utah?

## ARE THERE BREAKERS AHEAD?

We are not particularly anxious to be classed with that portion of the community known as pessimists, whose province is said to be to sit on the coat tail of progress and cry "woe," but there are certain things apparently looming up on the commercial horizon which it would perhaps be well enough to avoid if possible.

Straws are not of great intrinsic value, yet they are said to show which way the wind blows. There are, at the present time, a few pecuniary straws drifting about in the commercial firmament that possibly may indicate the nature and direction of the prospective disturbance in our financial atmosphere.

It must be evident to the most casual observer that there are periods of great inflation in commercial circles and other periods of corresponding depression. It is claimed by those who are supposed to be posted in fiscal matters that the present is one of inflation. The people whose more particular business it seems to be to keep watch over these events, whose minds are most on the alert in regard to such matters, may be classed as bankers, brokers, stock dealers and financial agents generally. It is claimed by these monetary experts that periods of financial depression or hard times, occur with a certain degree of regularity, and that the average time that elapses between one such period and another is about eleven years.

A few days ago a brief telegram came to the News announcing that there had been a Banker's Convention in the East, giving the names of some of the leading men who were present, and stating that financial papers were read by Secretary Windom and others; but furnishing only scanty details of the proceedings. Later intelligence, however, gives a brief summary of some of the leading incidents of the meeting. Among other declarations was one to the effect that there is a strong probability of the early extinction of our national banks, as the steady reduction of the public debt (\$14,000,000 this month alone) and the consequent rise in the value of bonds, "having already destroyed the profit to be derived from the issue of national currency must in a short time put an end to the whole, and State bank notes based on commercial assets will take their place." If this proves to be a correct diagnosis of the financial condition, it is undoubtedly an important announcement. It seems that nearly the whole business of this country and of England is done on checks, drafts, notes, etc.; i. e., over ninety-five per cent. of all our funds is paper, and the remaining five per cent. alone is cash, consequently, when anything arises to weaken our confidence in each other there comes the inevitable run on the banks, the clamor for gold, the panic, the financial crash and its resulting period of depletion and depression.

Several of the bankers in the meeting referred to seemed to anticipate an immediate financial panic. "At present," wrote one experienced banker, "there is one alarming indication of trouble, and that is in the number and magnitude of new enterprises, involving the issue of millions on millions of obligations. In 1871-2, and for half of 1873, this same sign of coming trouble was apparent, but the negotiations, the issue of stocks and bonds are four fold what they were in 1873. Unless we 'slow up' and guard our assets, nothing in the past will compare with what we shall see in the future."

We have no occasion to go beyond the limits of our own Territory to obtain a confirmation of the statement that "new enterprises of great magnitude" are being introduced; we need only view the speculation which is rife in our immediate vicinity, the railway lines that are now in course of construction, to say nothing of the millions of stocks thrown upon the market by railway and other corporations in Canada and the Eastern States. Again, we cannot help noticing the steady stream of gold from Europe to America, which seems to agitate the financial magnates of the old world. Is this not one of the natural consequences of the magnitude of business

operations, going to show that the country is needing and using all available funds? If this should prove to be the case, and the same demand should continue after the supply is exhausted, where shall we land? If these financial panics occur with such regularity, it cannot certainly be long before another is due, and should this be the case, would it not be wise to keep a good grip on the commercial tiller and so trim the sails of the craft that the first capful of wind may not throw it upon its beam ends.

It will be remembered that after carrying one Pacific Railroad across the continent some years ago, the country felt very weak and as though it wanted to sit down and rest awhile. It is apparently much stronger, financially, to-day than then, but the question arises, is it strong enough in the back to carry four or five such roads with competing lines, new telegraphs and their ramifications all over the United States, Canada and Mexico, with two world's transcontinental canals and other similar little enterprises piled on top of the load?

## THE GATES OF THE HOLY CITY.

DE WITT TALMAGE, who wants the "Mormon" problem solved by the sword or swept away by Government artillery, has made the discovery that there are twelve gates into heaven. Twelve, he says, is the exact number; no more and no less. He intends to take his pick and pass through which ever gate suits his notion. He remarks:

"Twelve gates! I admit this is rather hard on sharp sectarians. Here is a bigoted Presbyterian, who brings his Westminster assembly catechism, and he makes a gateway out of that, and he says to the world: 'You go through there or stay out.' And here is a bigoted member of the Reformed Church, and he makes a gateway out of the Heidelberg catechism, and he says: 'You go through there or stay out.' And here is a bigoted Methodist, and he plants two posts, and he says: 'Now you crowd in between those two posts or stay out.' And here is a bigoted Episcopalian, who says: 'Here is a liturgy out of which I mean to make a gate; go through it or stay out.' And here is a bigoted Baptist, who says: 'Here is a water-gate; you go through that or you must stay out.' And so on in all our churches and all our denominations there are men who make one gate for themselves, and then demand that the whole world go through it. I labor this contractedness in religious views. Oh! small-souled man, when did God give you the contract for making gates? I tell you plainly I will not go in at that gate. I will go in at any one of the twelve gates I choose."

Perhaps it may be thought that it is useless to take any notice of the pulpit antics and Scripture-twistings of this sensational preacher. But it will afford a little amusement and may help to correct error if we devote a few lines to the consideration of this new vagary. The picture in the Apocalypse from which the preacher has drawn his inference about a dozen entrances into heaven, and upon which he bases his emphatic dictum, is a description of a holy city to be established on the earth.

John, the Apostle, says he saw it "coming down from God out of heaven." It is called the New Jerusalem. From other scriptures it could be shown that the city is to be built on earth, and to be caught up with the saints when the purification of this globe by fire takes place, so that all things may be made new, that the elements may be so changed that there will be in them "no more death, neither sorrow, nor crying, nor any more pain;" and that the beautiful city will then descend upon the regenerated planet and shine with the glory of God. But we will not take time to discuss this matter.

The whole tenor of Christ's teachings when on earth was to the effect that there is but one way into the kingdom of heaven; one door into the sheepfold; that the way is narrow and the gate is strait. He who attempts to climb up by some other way, who wants to pick and choose a gate of his own, or devise a method different from the divine plan, the Savior denounced as "a thief and a robber." The way of salvation is one, because its Author is one. To suppose the Divine Mind would

plan twelve different religions or means of human redemption, and reveal them for the distraction and division of the children of men is simply preposterous. Men have made many religions according to their varied notions, but there can possibly be but one true and perfect religion revealed from the Great Jehovah.

That way of life is not of Catholic, or Episcopalian, or Methodist, or Baptist, or "Mormon" invention. It is divine or it is nothing. If not revealed from God, it is worthless as the way to God. The opinions of men and the ways marked out by men are of no value as means of salvation.

But apart from this, supposing Mr. Talmage wishes to enter into the city described in the Book of Revelation, through either of the pearly gates that will glisten in the glory of the Lord. Did it ever come to his mind, full of bitterness to the Latter-day Saints because of their patriarchal system of marriage, that over every one of those gates is inscribed the name of one of the sons of polygamous Jacob—or Israel, as God named him because he prevailed with the Lord—and that he cannot pass through without doing some homage to the system of matrimony which he has denounced with all the vigor and venom of his bigoted soul? Those twelve titles upon the pearly entrances to the city of God, are the names of twelve men, the sons of one patriarch by four wives! Which is Talmage's choice? In any case he bows to patriarchal polygamy.

But stop. There is an injunction against the passage of certain persons into the gold-paved streets. Some are forbidden access to the delights of the New Jerusalem.

"And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination or maketh a lie; but they which are written in the Lamb's book of life."

Far be it from us to sit on the judgment seat to determine the abominations of De Witt Talmage. He is in the hands of the great Judge of all. But that he has made and loved and proclaimed many palpable lies about the members and doctrines of the Church of Jesus Christ of Latter-day Saints, is so plain to all who are acquainted with them as to leave no room for doubt. Talmage must reform his ways, turn away from the custom of dealing out fables and fiction to tickle the ears of the Brooklynites, repent of his infamous falsehood and murderous desires about the "Mormons," and become cleaner in his heart, or he will not be able to pass through one of those gates, even though he makes his choice many years ahead. There is a place prepared for his kind "without" the city. He can learn about it and his probable location unless he reforms, in the 14th verse of chapter xxii of the same Book that describes the heavenly Jerusalem, about which he rhapsodizes and blunders so recklessly.

## POULTRY AND CATTLE DISEASE.

AN epidemic is spreading among the poultry in this city. In order to obtain correct information concerning it we have consulted with a specialist in chicken raising, who is also acquainted with the diseases of animals of different kinds and skilled in remedies for the disorders incident to fowl and brute. He furnishes the following on the above subject:

"The symptoms are paleness of the comb, slow fever which soon assumes a putrid form and causes death. They generally die within eight or nine hours after being taken. The contagious effect is liable to be transmitted to other animals, such as cows and horses, and also to the human family. Should any of the chickens die they should be immediately buried; it will prevent the spreading of the disease to a great extent."

The following is the most efficacious remedy: First, clean out the chicken coop, burn the nests and use the following disinfectant: Chloride of lime, two ounces; sulphur, two ounces; common salt, four ounces; ten cents' worth of carbolic acid; mix in a bucket of water, take a brush and wash the whole inside of the coop, the perches and nests. The chloride of lime will chemically combine with the hydrogen of ammonia gas and decompose it. This gas is formed in large quanti-