

level, and wherever it reaches its force is destructive and resistless."

He added:

"Some idea may be gained of the devastation and power of floods by the breaks in the imperfect levees and the body of water that sometimes rushes through these wide gaps. In the great flood of 1857 there were forty-five crevasses or breaks from Helena to New Orleans. One, ten miles below Helena, was three thousand feet wide and eight feet deep. At or near Warrenton the water flowed four feet deep and more than a mile in width, from the main channel, over the plantations and lowlands; and just above New Orleans a stream seven hundred and fifty feet wide and twenty feet deep, poured over the region around that great city and flooded its very suburbs and streets. The discharges of all these crevasses was computed at twenty-seven thousand cubic feet per second, or ninety-seven million cubic feet per hour, equal to a lake a mile square and eighty feet deep every day."

The lands thus subject to overflow are among the richest on the globe. They comprise the great cotton, sugar, and corn lands of Arkansas, Mississippi and Louisiana. To show what results can be accomplished by a competent system of levees, he says:

"That with levees perfected our crops of sugar and cotton will add over \$350,000,000 to the yearly products of our soil, saving the country an import of \$60,000,000 in sugar and molasses, and giving us an added export of \$300,000,000 in cotton, with enough left of our total crop to furnish a home demand, which should grow greatly from the growth of our home manufactures. Thus shall we maintain our position as the great source of the world's cotton supply. Thus shall come specie payment, a balance of trade in our favor, the payment of our national debt, and the decrease of taxation. Compared to all this the sum these levees will cost is small indeed."

Many people imagine that the gold and silver mines of the country yield vast returns of wealth to those who labor and invest in them, and that they are a prolific source of riches to the nation; but Senator Harris shows that the yearly result, which he gives above of a more perfect system of levees, is fourfold greater than the rich product of all the gold and silver mines in the country. In view of its great importance he invokes the national countenance and aid for the accomplishment of this grand enterprise. A "Levee Company" has been recently formed, comprising leading citizens of the South, in which it is designed to include members from all the States of Lower Mississippi. It asks guarantees and co-operation from the Federal and State governments, and authority to levy taxes from the owners and occupants of the rich lands reclaimed or liable to overflow.

Of course there is no comparison between the position of that country and ours in extent or in the value of the lands liable to overflow. But the recent bursting of the levee of the river Jordan, within two and a half miles of this city, by which a large quantity of land and other property is greatly injured, suggests that a "Levee Company" of our citizens might be formed on the plan recently adopted at New Orleans with the authority to take the necessary steps to keep the Jordan within its banks. It is an old and true saying that "what is everybody's business is nobody's." This has received ample illustration in the recent bursting out of the Jordan river. We have heard several men say that they would have secured the river at the point where the crevasse occurred for twenty-five dollars. But it was not secured, and the result is a great amount of damage is done; we have heard it stated that the county suffered a loss of several hundred dollars in the damage which has been done to one of its roads.

There is a growing disposition to adopt measures to control the waters in the vicinity of this city. The county court has been public-spirited, and with the citizens who are interested, have expended considerable money in this direction. It is felt that land in such close proximity to the city, as is this which has suffered from inundation, should not be allowed to remain unproductive, and a willingness has been shown by many of those interested to do all in their power to reclaim the land by controlling the water. An organization should also be entered into for the securing of the Jordan. Its security should not be left to the spasmodic efforts of a few individuals, some of whom are under no obligations beyond the interest they may have in their own land to keep the river in its channel; or even to others who are expected to guard and secure the levee against overflow but who are so careless and indifferent that they neglect their duty. In the absence of public funds to keep the waters of this

stream within their bounds, would it not be better to have a proper organization, which shall be endowed as soon as possible with the authority to levy a tax upon all the occupants and owners of land which is liable to damage through the overflow of the water? Until this is done can it be reasonably expected that land in that quarter will be free from such occurrences as that of last Saturday night?

#### SHAM VIRTUE.

It has been a subject of constant remark among the Latter-day Saints that the men who make the loudest outcry against their system, and who are especially denunciatory of their domestic relations, are men who themselves are the reverse of virtuous and whose lives are so corrupt that they will not bear the scrutiny of the light of day. This, the experience of many years, under a great variety of circumstances, has fully substantiated. Repeated instances have occurred, in the nations which the elders have visited as missionaries, of men being dreadfully exercised and wonderfully indignant over the Latter-day Saints and their system of marriage, who afterwards have been proved to be secretly guilty of the grossest sins. So numerous have been these instances that whenever an Elder, who has had experience, hears of a person fighting this principle and indulging in fits of virtuous indignation about it, he sets it down as a fact that he is making all this pother to get for himself a character for a quality of which he knows he is totally deficient. This was the case with Drummond, the judge who came to this Territory in 1856. A more zealous advocate of virtue, if he were to be believed could not be found. His soul was, vexed daily while here, because patriarchal marriage was practiced by the people. Yet at the same time he had his mistress here, whom he had brought out of a house of bad repute at Washington, living with her and passing her off as his wife! A more notorious scoundrel than he probably never disgraced the judicial ermine, and yet his blatant reports stirred up a great amount of feeling about the condition of affairs in Utah, and probably contributed as much as anything else towards giving Buchanan an excuse for sending Albert Sidney Johnson to this country with an army to break the people up. Drummond's is not an exceptional case. It has not been the virtuous and the pure who have endeavored to bring down the vengeance of the Government upon the people of this Territory; but those who have notoriously been of an opposite character.

A case of this kind has just come to our knowledge. There is a person here whose zeal and industry in poisoning the minds of visitors have been remarkable. His chief business has been to hang around the hotels, introduce himself to strangers, get into conversation with them, and pour into their ears a stream of slander against the people of this Territory that would in many instances, completely obliterate whatever good impressions the quiet, good order and beauty of the city, or the perseverance and industry of the people, would have upon them. People of discernment are able to detect the falsity and inconsistencies of his statements, and we have heard expressions of contempt from them for the person who could so meanly degrade himself. But there is a class with whom his snuff and pious air would have weight. Now, would it be believed that this nice, would-be-pattern of morality has left a wife and children behind him, and is here living with another woman, whether married, or living *a la* Drummond we cannot say? We are assured this is the case. This statement does not surprise us; it is such conduct as we might expect from such a creature; and is in perfect keeping with the conduct of that other zealous individual—who is said to be the framer of the skeleton of the Culom bill, and who rushed off to Washington to give evidence before the committee of Territories—whose disgraceful *liaisons*, have made him the talk of the town among his companions.

When such men are the opponents of what is called "Mormonism," is it any wonder they fall before it disgraced and despised? Corrupt, unprincipled and thoroughly unscrupulous, what effrontery and conceit they must possess to think that they can succeed in their schemes! Yet such are the people who actively oppose the truth and endeavor to destroy its adherents. This understood, and it ceases to be a mystery that "Mormonism" gains such repeated tri-

umphs or that its opponents perish in oblivion.

#### HOW LONG SHALL WE WAIT?

THE New York Standard says:

"Let us wait awhile before we pronounce that Brigham Young's system is not a shallow and unhappy one."

Exactly. But why not be equally cautious about pronouncing it not a profound and excellent system? Why hesitate about giving it due credit, and be so fast in condemning it? Forty years the system, which the Standard calls Brigham Young's, has been in existence, and during that period it has produced fruits which enable those who understand it to utter pronounced opinions respecting it. To the least observant, honest man who is brought in contact with it, it is patent that it has gathered together a people of various nationalities, languages, habits and former creeds and made them homogeneous and happy, and out of these elements has built up a flourishing, orderly and loyal State, within the borders of which temperance, peace, union and prosperity prevail.

With these tangible facts before the world, how much longer is it necessary to wait before the system is pronounced "not a shallow and an unhappy one?"

THE New York Tribune is much astonished to hear that certain white cadets, at West Point, would, if they dared, make that institution uncomfortable for Michael Howard, a colored cadet. It would be sorry to think that this would be the case. It hopes the West Point lads will remember that they are the adopted sons of a Republic that now, at least, has discarded distinctions of birth and color; that they are fed, clothed and educated at the expense of the nation, and that the claim of Howard to a similar care is quite as good as their own. The Tribune does not consider that though the nation has discarded the distinctions of birth and color, the boys have not discarded distinctions in smell. A boy in whom nature has not been completely stifled, if he had the choice of companions, would certainly choose as an associate and bed-fellow, other things being equal, a boy of his own color in preference to one of another color, even if the nation has discarded the distinctions of birth and color.

MRS. HARRIET BEECHER STOWE has published a book, which has for its title "Vindication," in which she attempts to substantiate her former charges against Lord Byron and vindicates Lady Byron's character. Paul Harro-Harring, a Danish political exile, author and adventurer, a friend of Byron's, having fought by his side in Greece, has read the book, and his mind, which had been long affected, became so violently excited that he committed suicide by stabbing himself and eating phosphorus off the ends of matches.

#### [OFFICIAL.]

#### PROCLAMATION.

To whom it may concern:—Whereas, one Thomas Knapp was convicted of the crime of murder in the Third Judicial District Court of this Territory, and was sentenced by said Court to be shot to death, on the 17th day of June, A. D. 1870, between the hours of 9 a. m. and 4 p. m. of that day; and, whereas, it has been represented to me that if the said Thomas Knapp is reprieved for the period of thirty days, that such representations can be made to His Excellency Governor Shaffer as will induce him to commute the sentence of death.

Now, therefore, I, S. A. Mann, Acting-Governor of Utah Territory, by virtue of authority in me vested, do hereby reprieve the said Thomas Knapp, and direct that said execution be delayed for the period of thirty days, and that the sentence of the Court aforesaid be carried out on Saturday, the 16th day of July, A. D. 1870, between the hours of 9 a. m. and 4 p. m., as in said sentence ordered.

In testimony whereof, I have hereunto set my hand, and caused the seal of this Territory to be affixed, this 16th day of June, A. D. 1870.

S. A. MANN,  
Acting-Governor of Utah Territory.

#### REMARKS

By President GEORGE A. SMITH,  
delivered in the New Tabernacle, Salt  
Lake City, May 6th, 1870.

[REPORTED BY DAVID W. EVANS.]

In February, 1831, just after the organization of the Church, we received a revelation through Joseph Smith, commanding the members of the Church to let the beauty of their garments be the workmanship of their own hands. It reads as follows: "And again, thou shalt not be proud in thy heart; let all thy garments be plain, and their beauty the beauty of the work of thine own hands; and let all things be done in cleanliness before Me. Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer." This revelation was given almost forty years ago, but slowly, very slowly have we advanced in fulfilling it; and it really seems that some of the first commandments given to the Church are amongst the last obeyed. I realize the reason of this, when reflecting upon the great work to be done in moulding the children of God, gathered from the various nations and denominations, with all their prejudices, traditions, and varied habits of living. They come here filled with ideas averse to those of God, and differing from each other; and under these circumstances it is difficult for them to arrive at a oneness in their associations,—to use an expression common amongst us at the present,—it is difficult for them to co-operate to build up Zion in the last days. Enoch, the seventh from Adam, was three hundred and sixty-five years preparing the people, before the saying went forth: "Zion has fled." "Enoch was 25 years old when he was ordained under the hand of Adam, and he was 65 and Adam blessed him, and he saw the Lord, and he walked with Him, and was before His face continually; and he walked with God 365 years, making him 430 years old when he was translated. Doc. and Cov., sec. 3, par. 24." Three hundred and sixty-five years teaching and instructing the people, and setting examples before them, and forming a city that should be a model city of Zion. It was in an age when men lived longer, and when, peradventure, they had not become so full of tradition as at the present day; yet when we consider the time that it took Enoch to accomplish this work, we have every reason to rejoice at the progress of Zion at the present time. Most of the efforts we have made to advance the cause of Zion, we have been able to carry through successfully. For instance, when in the temple of the Lord at Nauvoo, we entered into a covenant that we would, to the extent of our influence and property, do all in our power to help our poor brethren and sisters in emancipating themselves from tyranny and oppression, that they might come to the mountains, where they could enjoy religious liberty. Just as soon as food was raised in this Valley this work continued, and every effort and energy was used to fulfil this covenant. It required unity of effort, but it has been a success. Roads had to be constructed, bridges built, ways sought out, mountains, as it were, torn down, deserts turned into fruitful fields, and savages more wild than the mountain gorges they inhabit conciliated and controlled, and all this to effect a purpose. But it has been done by unity of effort, and hundreds and thousands of Latter-day Saints rejoice in the fact.

We extended our work of gathering the Saints across the mighty deep, and aided the poor brethren in Europe, continuing our donations in money, and, in addition to this, we went with our hundred, two hundred, three hundred or five hundred teams annually across the great desert plains, to bring home to Zion those who desired to be gathered. This was done by co-operation, by unity and a determined purpose.

It appears that we have gathered many to Zion who do not fully appreciate the great work of these days,—namely, to place the people of God in a condition that they can sustain themselves against the time that Babylon the Great shall fall. Some will say that it is ridiculous to suppose that Babylon, the "Mother of Harlots," is going to fall. Ridiculous as it may seem, the time will come when no man will buy her merchandise, and when the Latter-day Saints will be under the necessity of providing for themselves, or going without. "This may be a wild idea," but it is no more wild or wonderful than what has already transpired, and that before our eyes. When we are counseled to "provide for your wants within yourselves," we are only told to prepare for that day. When we are told "Unite your interests and establish every variety of business that may be necessary to supply your wants," we are only told to lay a plan to enjoy liberty, peace and plenty.

Many years ago efforts were made on the part of the Presidency to extend the settlements into the warm valleys south of the rim of the Basin. The country was very forbidding and sterile. Many were invited and called upon to go and settle there. Numbers went, but many of them returned disheartened; but the mass of those who went, confident that the blessings of God would be upon their labors, pushed forth their exertions and built up towns, cities and villages; they established cotton fields and erected factories and supplied many wants which could not be supplied within the rim of the Basin.