

HARD SWEARING.

GOVERNOR WALKER, of Virginia, has recently been inaugurated under the Reconstruction Act; but before he could take his seat he had to take no less than five oaths. We have heard some of our officers complain of what they called the "cussing in" process, to which they had to submit; but what would they think if they had the dose repeated five times? Governor Walker had to take an oath of fidelity to the State Constitution, another to the United States Constitution, another against duelling, another that he was not concerned in the rebellion, and another that he would properly perform the duties of his office. It becomes a somewhat interesting question, where so many oaths have to be administered, whether such extensive swearing helps a man to be a better or more faithful officer. If it does, Governor Walker ought to be a model officer. But, in reading about such proceedings, it strikes us that there must either be considerable efficacy in the swearing-in process in the minds of the body which prescribes so many oaths, or their officers are a hard set and they have very little confidence in them, and wish to put them in a position that if they violate their oaths they will be well and properly damned. Politicians are not easily daunted; they have elastic consciences; but to take five oaths before getting possession of one office is an amount of swearing which we scarcely thought they were prepared to do. After this we shall think them capable of anything.

A RIDE of two hundred miles, for a purse of \$1,000, and the champion medal of California, took place last Sunday on a course near San Francisco. The contestants' names were Wm. Walsh and Nel. Mowry, both of whom had made astonishing rides, and claimed the championship.

Each man had twenty horses, with a reserve of five, which were to be called into requisition only in case anything should happen to any one of the twenty. During the first two hours the prospects of Walsh were decidedly favorable. He rode with ease and grace, and his animals appeared to have more speed than those of his antagonist. Mr. Mowry, however, was strategic; he brought out his poor animals first, and reserved his best for the final contest. He, too, was a graceful rider, sitting a horse with as much ease as if he had been born in the saddle. At the end of the fortieth mile, while changing horses, Walsh fell, injuring himself slightly, and causing a delay of about two minutes, during which time Mowry rode nearly a mile, and closed the gap that had been made. Walsh still kept considerably ahead; but during the latter part of the ride Mowry used his best horses, and rapidly bridged the distance between his antagonist and himself, and came in on the home-stretch nearly a mile ahead, making the entire two hundred miles in eight hours, fifty-eight minutes and forty-five seconds, beating Walsh one minute and thirty seconds. The best single mile was made by Walsh, in two minutes and ten seconds.

THE San Francisco *Times* has been merged into the *Alta California*. The proprietors of the *Alta* have bought out the *Times*, the *Bulletin* believes, at a price between \$20,000 and \$25,000. The *Times* was an excellent paper, and of late we have noticed considerable improvement in its columns, which we accepted as an evidence of increased prosperity.

THE Omaha *Herald* in speaking of affairs in Utah says:

"It is our opinion, based upon no inconsiderable observation of the Mormon church and people, that it will prove a mistake to assume that there are as yet any very flattering signs of the immediate downfall of Brigham Young's hierarchy. That will be the work of much time and change, which can be best measured by those who are best informed as to the power of religious fanaticism over the human mind, and who are also best acquainted with the perfect system under which the ruling men of Utah wield that power."

But, Doctor, how can "those who are best informed as to the power of religious fanaticism" succeed in measuring a system, such as "Mormonism," which is Heaven-revealed truth?

A FASHION correspondent, writing from New York to a leading western paper, says that:

"The vulgar desire which exists among women of fashion, in that city, to ape the manners, dress and pretensions of women of rank and title in other countries and other times, was never so conspicuous as now, when fashion itself has revived, in some measure, the traditions which belong to a past; credited alike with the folly of reckless extravagance and the license of undisguised immorality.

Vauxhall and Ranelagh are reproduced in their glory (or their shame), in the false hair, the powdered heads, the painted cheeks, the exposed bosoms, the bunched up skirts, the affected walk, the monstrous airs and affectations, which are part and parcel of every large fashionable assemblage. We out-Herod Herod. Nothing like it was ever seen in Paris, or any other city in the world. The great thoroughfares,

from 12 in the morning till 5 o'clock in the afternoon, are thronged with beautifully-dressed women (nearly all of them young, most of them unmarried), who seem to have no object in life but to put on elaborate attire, and go out and display it. The spectacle on a clear bright day is brilliant in the extreme; but to me it is a sad and sickening sight. There is little more trace of gentleness or womanliness about these daily promenaders than among the painted but less bedizened creatures who walk there at night. They are bold in look, loud in speech, obtrusive in manner, and measure every woman they meet by the cost of the material of her dress, or the number of yards of trimming that she wears. Less preparation and care expended on the street, and more upon the details of home, which are now given over wholly to Bridget, would be infinitely more creditable to us."

In a speech made recently by Charles Dickens, before the members and officers of the Midland Institute, (a somewhat high order of Mechanics' Institute) at Birmingham, England, he said something to the effect, that in the people governing his faith was very limited, but in the people governed it was illimitable. These words of the great Loyelist have called forth many comments from the press of this country, some of which are not very flattering to the author, insinuating, or accusing him directly of, an intention to reflect unfavorably upon the masses, and of paudering to the higher classes. Some profess to believe that the remarks of Mr. Dickens were incorrectly reported, and that he did not say anything so derogatory to the intelligence and ability of the people as to doubt their power to govern themselves correctly and well.

Comments of this kind from the press of this country are nothing to be surprised at, for we, that is, the people of the United States, are great sticklers for individual sovereignty, and profess to believe that the intelligence of the people is equal to every emergency, they only need the power, and their voice on all matters is infallible, being in fact, the voice of God. There is a vast amount of folly in this very popular notion, and in no department of human affairs has it been more clearly and forcibly demonstrated than in the efforts to establish a good, sound and equitable system of government; and to-day, even, with all its enlightenment and science this great problem is still unsolved.

All forms of human or man-made governments have been tried at various portions of the world's history: monarchical, both limited and despotic, and republican, but all have failed to answer the great ends for which governments in their earliest inception were designed,—namely to secure, preserve and perpetuate happiness, harmony and prosperity, among the people universally. It is unquestionably true that under some forms of government, there have been more just and equitable laws, and, consequently, the blessings of life and liberty, and the pursuit of happiness have been more generally diffused, than under others; but nevertheless, so far as securing anything like general happiness and prosperity to all classes, all forms of government hitherto attempted, have signally failed.

Political reformers in various countries have spent the best years of their lives, and immense sums of money in propagating their peculiar views, and in securing reforms and the passage of certain laws, which they maintained would prove a panacea for every ill. There are few now living, who have reached maturity, but what can remember, or have read of, the great political struggles that have taken place in modern times in Europe. In Great Britain there have been tremendous political crises since the commencement of the present century over Catholic emancipation: the repeal of the corn laws, the extension of the franchise, and, last of all, the dissolution of church and state in Ireland. But with all the accessions of power gained by the people in their various struggles it is doubtful whether the aggregate of prosperity, happiness and morality is greater now than before any such concessions were wrung from their rulers. In France there have been many changes in the form of government within the present century; it has been monarchical, limited and absolute and republican, (in which all power was in the hands of the people) yet with all their numerous experiments the solution of the problem seems to be as far off as ever.

The great cry now among the liberal agitators of Europe, especially in Britain and France is, give the people power; give them the privilege of making the laws by which they are to be governed; and this agitation will be continued until universal suffrage is en-

joyed by the people of that continent, which we are told, will most assuredly do away with the evils of a political or social character now existing. But how far does human experience confirm the truth of such a notion? Let us look at our own nation in which the experiment has been most fairly tested. Since the foundation of our government by the patriots of the Revolution, the power has been strictly in the hands of the people. What are the results of the exercise of that power? Have we any less corruption among legislators, and government officials of all grades than exists in other countries where the people have less say in making their laws and in the election of all their public officers than in this country? Let the press of the country answer this question,—and it has done, and is continually doing it,—and we are told that it is, to say the least, doubtful whether corruption exists to such an extent in any government on the face of the earth as in our own. If the possession of power by the people were the only thing required to secure a just and equitable system of government and purity in its administration, a very different state of things might have been looked for in this country to-day than we now behold.

Political reformers or radicals, in Great Britain, say give the people power and a system of legislation will soon be inaugurated that will establish just and equitable relations between Capital and Labor, and do away with the pauperism and distress now so fearfully prevalent among the working classes; but, although the power is in the hands of the people in this country, we do not see such happy results follow the exercise of that power, for in the principal cities of the Union there is a fearful amount of poverty and pauperism existing; and were it not for the almost boundless opportunities the people possess of making themselves independent of Capital, in the unsettled or thinly settled portions of the country, Labor would be as completely overslaughed by Capital in this country as in Europe.

With these results following the exercise of power by the people, who can wonder at the sentiment uttered by Mr. Dickens, or who can doubt that he meant just what he said,—namely, that in the people governing he had but a small amount of faith, but in the people governed,—that is governed on correct principles,—his faith was illimitable? Mr. Dickens is a great reader of human nature; he has observed it in all its phases, and has, beyond all doubt, long since come to the conclusion that the masses of the people are not wise enough to use power for the promotion of their best interests; and that increase of power, while it leads to an increase of liberty, also leads to increased license and lawlessness. If all mankind were wise and good, different results would follow the use of power by them; but until that time arrives the people need to be governed. This is a truth that human experience, in all past ages as well as in our own times, demonstrates beyond all cavil, even amongst those most smitten with the individual sovereignty doctrine.

The problem of human government has, however, been left for the people of God,—the Latter-day Saints,—to solve; and they are solving that as well as other problems of the greatest importance to the whole family of man. After thousands of years of experiment with every form of government human wisdom is capable of devising, God is showing His creatures that His system of government is the only one that will answer the wants of intelligent beings organized in the capacity of communities. Under this system, established among the Latter-day Saints in the Rocky Mountains, the greatest amount of true liberty is guaranteed to every creature who accepts it; and while all possess the right to the pursuit of happiness, in the fullest sense of the word, they are taught those principles, the practice of which will ensure it here and hereafter. In the short time that has elapsed since the commencement of this new experiment in government, if it may be so called, greater results have been attained, so far as unity, harmony, morality, general prosperity and happiness are concerned, than ever were or ever will be achieved under any man-devised system. This will continue until the good results of the present are so far eclipsed that all reflecting minds will come to the same conclusion as Dickens, and say that in the people governed their faith is unlimited.

There is a man in Boston who makes a good living by manufacturing dolls' shoes. He made 50,000 pairs last year.

THE CHINESE WALL.

Discrepancies of Travelers Reconciled.

Since writing my last letter from the tower of Piangtu, which was forwarded via Peking to Shanghai by the kind father Tumsha, who was returning from his mission in Paris, I have traveled over the site and ruins of the ancient outworks of the Chinese wall proper, as far as Suetchen, on the border of the desert of Kebi or Sehamo, and through the aid of my kind friend and interpreter, Chung Wo, have collected much valuable information with regard to the object which led to the construction of these gigantic barriers, which, in defiance of modern engineering, still remain the great architectural wonders of the world, in comparison with which the pyramids and temples of Egypt are mere specks. This curtain wall varies in distance from the true wall from one mile to ten, and for engineering skill in the selection of points for defense, when we consider that escalade was the only means by which the northern hordes of Mandchuri and Tsinggians attempted its passage, it would have tasked the judgment of a Todleben to have found a better line of defense.

The material used for building the first or outer wall was kiln-burnt bricks, and its construction was evidently intended to cover the progress of the more substantial inner fortification of stone. According to the information derived from Father Ing Oo, a learned Bouse, of the Buddhist Seminary, Jaain Poo, the construction of the first wall of brick occupied a period of eight hundred years, during which three million of workmen were constantly employed. Like the frontierism of America, they were obliged to combine the occupation of warrior, artisan, and probably agriculturist.

During its progress there were upwards of two thousand forays and diversions, which must have greatly retarded the work. The inner, or stone, fortification was commenced according to the best authenticated accounts, about eight hundred years before our era, and, with its completion, the temporary outworks of brick were probably abandoned—as its line is through a country incapable of producing enough to supply the wants of a garrison such as would be required for its defense. And the economy of the ancient Chinese Government required that its military organizations should be self-supporting—the soldiers off duty engaged in the cultivation of the soil, or such mechanical employments as were adapted to the wants of the army.

The existence of these two walls has led to the discrepancy in the relation of travelers—those who have visited it from the north and west contending that it is a structure of brick, in a ruinous condition; while those through the empire on the south, that it is built of stone, supremely grand in its architectural design, and in a wonderful state of preservation, considering that it has withstood the assaults of time and the machinations of men to accomplish its destruction for at least two thousand five hundred years since the last stone was laid.—*Alta California.*

MATRIMONIAL CANDIDATES.—It is a custom at a Galway fair for all the marriageable girls to assemble and to tempt all wanting wives, by their captivating charms, to be made more happy for life. Says a French gentleman of the highest character, who was an eye-witness, and invited by a nobleman to go and see these girls. At twelve o'clock precisely, we went, as directed to apart of the ground higher than the rest of the field, where we found from sixty to one hundred young women, well dressed, with good looks and good manners, and presenting a spectacle quite worthy of any civil man looking at—and in which, I can assure my readers, there was nothing to offend any civil or modest man's feelings. There were the marriageable girls of the country, who had come to show themselves on the occasion to the young men who wanted wives; and this was the plain and simple custom of the fair. I can plainly say that I saw in the custom no very great impropriety—it certainly did not imply that, though they were ready to be had, anybody could have them. It was not a Circassian slave market, where the richest purchaser could make his selection. They were in no sense of the term on sale; nor did they abandon their right of choice; but that which was done constantly in more refined society under various covers and pretences—at theatres, at balls and public exhibitions—I will say nothing about the churches—was done by these