

Miscellaneous.

THE MORMONS AGAIN.

We publish the following extract from correspondence in the *San Francisco News Letter*, as one of the many views expressed concerning us, which will have a certain amount of interest to our readers, though the style of the writer is none the clearest.

I have now spent three months among the Mormons, and have formed a very different opinion of them and their system from that entertained by most Americans. I visited Salt Lake City with the object of ascertaining facts, and without, I trust, any prejudices to vindicate, or theoretical ideas to carry out. In the first place, in regard to their religious ideas, I find nothing in their belief more objectionable and irrational than those that characterize all the other various forms of superstition wherewith men—and women more particularly—amuse themselves. In point of morality, the Mormon occupies, I believe, a more exalted position than most other sects; and, in its workings, avoids many of the horrors of what is called "civilized life." I had repeated interviews with Brigham Young and the chief men of the extraordinary people he governs. I find Young to be a very able man, full of energy and independence of character. Unlike the majority of mankind, he thinks for himself, casts visionary notions to the wind, and builds his ideas on the basis of our common nature. He knows well that the majority of mankind cannot be satisfied with the ideal, and that they crave for the actual; that the dreams of the higher orders of the intellect, in regard to the Godhead, can only suit the intellectual few; and that the majority will always crave an object of worship that they can take in their fist. All this he knows; and seeking the greatest happiness for the greatest number, adopts the best means yet devised for rendering that majority virtuous, honest and happy. In viewing the social condition of the Mormons, you have to disenthrall yourself of your own superstitions and prejudices, and seek the truth solely.

In regard to polygamy, I will tell you what I think and observed. One of the results of this system is seen in the total absence of the abominable system, so prevalent in America, of producing abortion; and in England of murdering the newly born infant. Women lead a more natural life, and are not interfered with whilst pregnant or nursing, and consequently enjoy better health, as do their husbands, and wear better than in any country I have ever been in. Poor girls are not confined to a life of celibacy; all get married, and the majority become happy mothers. All young men and women get married; live in accordance with all that is natural, and in obedience to the instincts God has implanted in them; and as a consequence, there is no crowding of Lunatic Asylums—the common result of criminal and unnatural practices. A married woman is here no burden to her husband; for the most part they support themselves and their children by their own labor. If a man marries a poor and a rich wife, they equally enjoy a comfortable home; here exists a species of domestic socialism—the only form in which such a thing is tolerable. Again, certain filthy diseases, such as decimate other places, is here unknown. There are no houses of "ill fame;" men do not go about prowling at night like a sailor on shore; they have their wives at home—take care of them for life, and do not, like the married men of France, and other places, keep mistresses. I am now an old man, and a married one, and have seen as much of the world as most of my fellows; and can, I think, impartially observe what comes before me. For debauchery, licentiousness, self-indulgence, cold-blooded villainy, commend me to any but a Mormon city. I do not regard what is natural with disgust, but I do that which is unnatural. The man who marries many wives provides for them and their children, loves and cares for them, is, in my mind, a better, a more virtuous, and purer man than he who from selfish motives incurs no such obligations, but leads a life of lechery, and filth—maintaining at the same time all the outward signs of "asceticism." Our social system can hardly be worse, more unjust, cruel and selfish; and I trust the day is not far off when some radical change will be brought about. Ignorant man thinks, and his priests teach him, that everything that is agreeable and natural is sinful and bad; and that every visionary scheme or superstitious notion deserves preference. Nature has out-

lived, and is daily outliving, many foolish notions; is to day the same as she was at the beginning. The women of France have never recovered their natural and just status since the times when the wars of Napoleon reduced the male population to a minimum. Polygamy was not allowed—being a natural tendency—but selfish, indiscriminate intercourse was winked at, and women became degraded in their own eyes; and traces of this are still perceptible.

Legislators have yet to meet the question as to what is to be done with the millions of women who, from sheer want, are driven to the streets to make a living, for some means of bringing about a just and honorable way for the two sexes mutually to support each other.

VACCINATION.

The following interesting extract is from the London correspondence of the *N. Y. Round Table*:

Mr. Spencer Hall, a very distinguished physician, recently declined to obey the law which requires that all infants shall, within a certain period after their birth (six months, I believe,) be vaccinated. When called upon by the authorities, he responded in a very remarkable letter, which was read before the authorities of Marylebone parish, stating why he had determined to pay the fine rather than have his child vaccinated. He declares that he has never been able to find a cow with the disease, nor can he find in England a farmer who has ever seen one with it, consequently the virus which is now used in England is nearly or quite all taken from human subjects. On enquiring at the various hospitals, he finds from the medical men employed in them, that it is next to impossible to get any real vaccine matter, i. e. from the cow.

He also gives reasons for supposing that nearly all the virus in use has come through the bloods of some three hundred different people, many of whom must be tainted with some disease. Dr. Hall prefers that his child should incur the risk of the small-pox to these taints. The dying out of the disease among cows has been attended by a similar decrease in the virulence of small-pox among human beings. The disease, from being the most formidable, has now almost lost its terrors. He thinks that for some reason or other, possibly because the whole community has become gradually inoculated, the small-pox may die out altogether. The Marylebone authorities were considerably staggered by the doctor's very able letter, and did not know whether to impose the fine or not—the fine being arranged for the negligent, not for the philosophical. They finally agreed to allow the doctor four months to hunt up some original vaccine virus for his child.

WHY GERMAN WOMEN MAKE GOOD WIVES.

The culinary art forms a part of the education of the women in Germany. The well-to-do tradesmen, like the mechanic, takes pride in seeing his daughters good housekeepers. To effect this object the girl on leaving school, which she does when about fourteen years of age, goes through the ceremony of confirmation, and is then placed by her parents with a country clergyman, or in a large family, where she remains one or two years, filling what may almost be termed the post of servant; and doing the work of one. This is looked upon as an apprenticeship to domestic economy. She differs from a servant, however, in this, she receives no wages; on the contrary, her parents often pay for the care of her, as well as for her clothing.

This is the first step in her education of housekeeper. She next passes, on the same conditions, into the kitchen of a private family, or in that of some hotel of good repute. Here she has control of the expenditure, and of the servants employed in it, and assists personally in the cooking, but is always addressed as Fraulein, or Miss, and is treated by the family with deference and consideration. Many daughters of rich families receive a similar training, with this difference, however, that they receive it in a princely mansion or a royal residence. There is a reigning Queen in Germany at the present moment, who was trained in this way. Consequently the women in Germany are perfect models of order and economy.

A shroud confectioner in Waterbury, England, has taught his parrot to say "pretty creature" to every lady who enters his store. His custom is rapidly increasing.

THE SEQUEL OF THE PHILADELPHIA GHOST EXCITEMENT.—The Philadelphia papers have for some time past contained extraordinary accounts of singular transactions which have been going on in the house of Mr. Mulford, in Fifth street, above Carpenter, in the Second Ward, which have generally been attributed to ghosts. The "manifestations" seem to have principally consisted of things being suddenly whirled across the room, taking especial delight in the destruction of crockery and things of a like frail nature, occasionally varied by loud knockings and strange noises being heard in different parts of the house. Mary Madeline Scout, who has been employed in the family of Mr. Mulford for the past four months, has, after constant watching, been discovered to have been the cause of these mysterious occurrences. On Tuesday last she was committed to the House of Refuge, on the complaint of her mother, who charges her with being incorrigibly vicious and beyond her control. When arraigned before a magistrate she stated that she had not been instigated by any one to do what she had done at the house of Mr. Mulford. She did not know why she did it. She said she never heard anything about spiritualists, nor had she ever read anything about them, or any works about ghosts or devils. She admitted that if she should want to make a clock, looking-glass, or picture fall, she would so loosen the fastenings that any one of the things would come down without trouble.

After being committed to the House of Refuge it is stated that she commenced cutting up her capers there, and was very saucy and insulting to the matron. It appears that the magistrate before whom the girl was brought had just opened a new docket. The first entry thereon is as follows:

On this 13th day of February, 1866, sent to the House of Refuge, Mary Madeline Scout, under fifteen years of age, charged by her mother, Mary Ann Scout, with incorrigibly vicious conduct, by pretending to be possessed of the devil, and smashing up things generally at the house of Mr. Mulford, South Fifth street, above Carpenter street, thereby causing a great excitement and hubbub throughout the city, and giving rise to rumors of ghosts, &c., much to the annoyance of citizens.

WHAT DID MARY SAY?—During the trial of one Gogzell for kidnapping, which took place lately in Hillsborough, N. C., an incident occurred which created considerable fun at the expense of wigs and counsel. A Miss Sloan was testifying, and was requested to state all that she knew about a certain transaction. Witness—"I was in a setting room when Mary came from the kitchen hurriedly, and Gogzell after her. He caught hold of her at the setting room door, and said, 'Mary you have been here long enough; come and go home now.'" "What did Mary say?" Attorney for the State—"Stop there; I object to the question."

Here a discussion of nearly two hours took place, in which four lawyers participated; after which the Judges held a long, serious and exciting discussion on the subject, and finally, in a very formal and pompous manner, stated that it was the opinion of the court that the question should be answered. The court room was crowded almost to suffocation, and the most intense interest was manifested at this stage of the proceedings. The question was repeated, "What did Mary say?" and the witness answered, "She didn't say a word!"—*North Carolina paper.*

MAGNETIC ELECTRICITY.—It has recently been discovered that electricity can melt the most refractory earths and metals, imitate the effects of lightning, and with ease pierce glass plates four inches in thickness. Its light, transmitted through rarefied gases, is unconceivably brilliant. Its powers have already been applied to several useful purposes. Ruhmkoff has received the prize of 50,000 francs (£2,000), set apart by the French Government for "the best application of electricity." His apparatus throws down the barrier which was so long believed to separate the electricity of the electrical machine and that of the galvanic battery.

LAMPS of an improved description are introduced into the streets of Paris. Candelabras, bronzed by an electric process, are erected at intervals of twenty-five metres, instead of forty, as formerly. The flame is only three metres from the ground, and its light is thrown upon the pavement by a powerful reflector, placed inside and at the top of the globe lantern.

Varieties.

—An Irishman got out of the carriage at a railway station for refreshments, but unfortunately the bell rang, and the train left before he had finished his repast. "Hould on!" cried Pat, as he ran like a madman after the train; "hould on, ye murtherin' ould stame ingin—ye've got a passenger aboard that's left behind!"

—In King William's time a Mr. Tredenhams was taken before the Earl of Nottingham, on suspicion of having treasonable papers in his possession. "I am only a poet," said the captive, "and those papers are my roughly-sketched play." The Earl, however, examined the papers, and then returned them, saying, "I have heard your statement and read your play, and, as I can find no traces of a plot in either, you may go free."

—The Rev. A. Mursell, of Manchester, in delivering a lecture at Birmingham, said of the first sermon he wrote:—"It was read by my fellow-students, and, on its conclusion, one recommended me to burn it as soon as I got near enough to the fire. But I didn't do it. I kept it, and preached it once, at the top of my voice, in a village chapel, before seventeen intelligent people. Before I had gone far with my sermon an old lady fainted, and then a young lady went into hysterics; and as it took two men and four women to take each lady out, there were only three left, and of these, before I had finished, two were asleep, and one was deaf."

—Rather a curious story is told of an American medium who pretended to conjure up spirits. At one of his seances a simple-looking Quaker asked if he could have a spirit. "By all means," was the obliging reply. "Who will you have?"—"Moses, if you please, sir." After a little preliminary spiritualism, the medium exclaimed, "He is here! what would you have?" But just at that moment the lights grew dim, and amidst a dead silence the side door opened, and a venerable figure with long beard, pale visage, sunken eyes, and long, flowing, ancient Jewish garb, exclaimed in deep accents, "Here." Moved with horror at seeing that he was sold, the medium had precipitately taken flight, and it took some time to reassure the horror-stricken spectators that it was the actor Susini who was before them, and that the simple Quaker was his confederate.

—The *Boston Bee* contains the following polite hint:—"Deacon—is requested not to commence snoring in church to-morrow morning until after the commencement of the sermon, as several of the congregation are anxious to hear the text."

—During one of the last battles in Mexico, a French officer was wounded severely in the thigh, and for four or five days several surgeons were engaged attempting to discover the ball. Their soundings gave him excruciating pain. On the fifth day he could bear it no longer, and cried to the surgeons, "Gentlemen, in Heaven's name, what are you about?"—"We are looking for the ball."—"Mon Dieu! why didn't you say so at first? It is in my waistcoat pocket!"

—The President of the English Royal Academy, Sir Martin Arthur Shee, F.R.S., was an artist of some renown; and it was upon his name that Lamb made one of his best jokes. Two men at a club-house were discussing the paternity of a picture on the wall, when one of them remarked, "I'll wager a guinea that that picture was painted by Shee."—"I beg your pardon," interrupted Lamb in his driest manner, "but would it not be more grammatical to say painted by her?"

—Chapman, a witty lawyer of Hartford, was busy with a case at which a lady was present, with whom he had already had something to do as a witness. Her husband was also present—a diminutive, meek, forbearing sort of a man—who, in the language of Mr. Chapman, "looked like a rooster just fished out of a swill barrel," while the old lady was a large portly woman, evidently the better horse. As on the former occasion, she bawled him on the cross-examination. The lawyer was pressing a question urgently, when, she said, with vindictive fire flashing from her eyes, "Mr. Chapman, you needn't think to catch me; you tried that once before."—"Madam," said the lawyer, putting on his most quizzical expression, "I haven't the slightest desire to catch you, and your husband looks as if he was sorry he ever did!"

—Why talk about not sleeping a wink when people in their sleep never wink?