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EDITOR AND PUBLISHER.

Wednesday, - - - June 14, 1871.

With these few remarks it is about time to close. We shall meet again, this afternoon. To satisfy my feelings I should have to say a good deal. I say to you who want to govern your wives, set them an example, continually, that is good. Let them say, "There is my husband, does he do anything that he should not do? No, he does not. He prays, he is faithful, humble, meek, full of kindness and of good words and works, I see nothing wrong in him." If a man lives like this his wife will say, "I should be ashamed to get up a quarrel, I think I had better do as he says, I think he knows better than I do, I will yield my spirit to his." If a man pursue this straightforward, manly, god-like course he will find woman in her place by his side following him. He is leading her, she is not leading him. When we find an elder of Israel do this we find plenty of women who will go along with him. And this is the principle on which to govern a neighborhood or nation as well as a wife or children. When a king, ruler, president, governor or legislative assembly take this course, the people know they are looking after the welfare of the governed instead of their own aggrandizement, and they will always be glad to have them in office, and they will not wish for a change. When the righteous rule, the people rejoice; when the wicked rule, the people mourn. This is the secret of it: if we govern ourselves we can govern others.

May the Lord bless us. Amen.

QUITE an attractive feature in the New York Herald is the weekly abstract of the Sunday sermons delivered at the principal places of worship in New York, furnishing to its readers an embodiment of the learning, eloquence and theological views of the leading lights of the metropolitan churches. In its issue of Monday, the 5th instant, there appear epitomized reports of the discourses delivered the day previous at Christ's Church, St. Patrick's Cathedral, Trinity Church, Church of the Messiah, St. Ann's Roman Catholic Church, the American Free Church, Fifth Avenue Baptist Church, Church of St. Paul the Apostle, the Services at Lyric Hall, Plymouth Church and St. John's Methodist Episcopal Church. At more than one of these places the present wretched condition of France furnished a subject for the reverend speakers. At Christ's Church, a powerful and wonderfully truthful sermon was delivered by the Rev. Dr. Ewer, on "The Evils of the Day and their Remedy," in which the preacher dwelt upon the causes which have prostrated and humiliated France, and drew a parallel between them and causes now operating in the United States, which he declared were similar in their nature and character, and if persisted in would inevitably lead to like results. The Doctor spoke as one having authority, his remarks being rich in matter for serious reflection, and well would it be if the learned gentleman's words of warning could arrest general attention, and produce the effect which he evidently desired. The following abstract of the discourse is furnished by the Herald:

The Doctor set out by the principle that the man, city or nation which sins shall suffer in exact proportion to its sin, and cited numerous ancient and modern instances of divine retribution, especially in the case of France. He then proceeded:—

Go on, careless, light-hearted Americans. Play a little longer, like so many youths, the game of "citizen at the polls with his ballot." Your attitude there was once sublime; it is now ridiculous. Bribe your legislators and buy your law officers; compromise, through the police, with the thieves of your stocks and money, and so help your robbers to pay for their champagne suppers; pile up your fortunes, in apathy about what is around you. Go on, ye mothers of America, with your flirtations, and the sale of your daughters. Go on, ye young men, crowding the keno rooms, and stealing by back stairways to the faro banks. Go on, ye churches and

charitable societies, with your gambling fairs. Go on, ye creatures of fast habit, careful to keep the "Sabbath," very sacred by closed pianos, the laid aside novel, and denying Christ *ad libitum*. Go on, ye citizens, thoughtful only of private, and careless of public honesty; all seems well and fair now; America moves smoothly. Go on, ye rich men that never think of the 25,000 of your brothers that are living to-day in putrid cellars below ground, and that never think of bettering the condition of the hundreds of thousands of others that swarm like ants in and out of our tenement houses, those mothers of pestilence and feeders of prisons. Go on, ye employers, rolling in millions for your private pockets, and paying your clerks just enough either to starve or to steal. Go on, ye newspapers, publishing the sickening details of rapes, adulteries, divorce suits, hangings and prize fights, bearing loving messages in your advertising columns from depraved manhood to dethroned womanhood. Go on, ye scornful men who rule this people, and who have said, "We have made a covenant with death, and with hell we are at agreement; when the overflowing scourge shall pass through it shall not come by us, for we have made lies our refuge, and under falsehood have we hid ourselves." Go on, ye priests "that prophecy falsely and ye people that love to have it so; all seems well and fair now; it is the way. But remember this, that God, from whom the Church speaks to you—from whom the Church, coming with authority, speaks to you—that God shall disannul your covenant with death, your shelter of lies shall be torn away, and that your agreement with hell shall not stand. Shall ye be trodden down by it? There would be some hope for us if the past did not come up with its unanimous testimony, in the case of city after city and nation after nation, that the scales of divine compensation are even and exact, and that it is impossible for a man or nation to violate divine law without suffering the penalty precisely proportionate to the violation. The latest and most striking case of divine Nemesis is in all our minds. Pitiably as have been the results in Paris the end is not even yet reached. The earthquake of Communism has indeed been crowded down and stilled, even to the stillness of death; but it is simply by the weight of a superior pressure, and it has been stilled only to gather its forces again underneath, and in the course of years to break out more powerfully than ever. The problem how to crush the dissatisfied has been solved, but the problem how to satisfy the dissatisfied still stands waiting its solution. Last Sunday evening I spoke to you of San Francisco. Let us this evening consider the case of France in connection with ourselves.

I need not draw the contrast between the France of a twelvemonth ago and the France of to-day. But we are not more proud of our position among the nations than was she; nor do we feel more secure than did she. Let us, then, look at ourselves in the mirror of France. We are running a course in many fatal respects exactly parallel with hers. And, meantime, we, like her, are priding ourselves on our civilization, our material interests, our refinement, our science, our schools and our art; we are trusting, too, to them for security and for immunity from disaster. But we are trusting to a cheat.

Paris had attained even to higher grades in all these respects than we; but she stands out to-day, charred and bloody, as a solemn warning to us. This pride of ours is but the folly of the flippant girl that, gazing in the glass, vaunts herself upon and trusts to her ringlets, her beauty of feature and her attire, while at the same time the seeds of deadly and foul disease are just ready to break out and destroy all the charms of her person. Athens was never more cultivated than when she fell. You will say, however, "we are young and lusty." But Athens, the Athens, at any rate, that we know, the Athens that came forth from long insignificance and bloomed out so rapidly, fell, to all intents and purposes, as young as we are. Rome was never more civilized than when she came to her ruin. And if we, like Paris, trust to such glittering cheats, we, too, shall find that all our civilization, all our beauty, all our parks, our material interest, our science and our public schools, instead of sustaining us in our hour of need, will be but a platform below us, through which, when we begin to fall, we shall crush as though it were a platform of mere pipe-stems and threads of glass. We must look elsewhere for the solid foundations of a country. We must look to these five

mother institutions of a land—Church, family, press, government and property. If there be spirituality and zeal in the church, purity and moral health in the family, integrity and wisdom in the family, integrity and wisdom in the government and a press above reproach or suspicion all is well. We must look well, moreover, to the satisfaction of all great interests in the community. All this did not France. Let us not lean on any miserable false hope, earthly cultivation, enlightenment, art, science, manufactures, schools. These are as nothing in God's eyes in comparison with those evils which have culminated in Paris, which are rapidly culminating in America, which are an abomination in the sight of Heaven. France has for years been consciously preparing the elements of her own downfall and punishment. It needed but the vigorous collision with Prussia to show how rotten and weak she had gradually but really gotten to be. We, too, are just as slowly and just as obviously preparing the elements of our punishment. These are but some few of the respects in which we are following the footsteps of France. The Doctor then developed the fact how, by oppression and excessive systematizing in all the departments of life, the average French character had been left lamentably wanting in the element of self-reliance. He then said:—We started with a system of things calculated to build up self-reliance. Each man was to think for himself and to vote for himself. But within the last twenty years we have absolutely been changing our form of government—not, indeed, in name, but in fact, and very radically. We are no longer a republic no longer a democracy, but a ringocracy. Power, not merely political, but in other leading departments of American life, is steadily, rapidly and surely organizing itself by going up from the people, where it was distributed evenly, and centering everywhere in rings. I am not speaking of any particular ring, but of the silent and wonderful change of our government and social and business affairs from a republic to a ringocracy. And this ring feature of American life, which, based on the selfishness and the ability and the accumulated wealth of remarkable men, has proved so successful in politics, in Wall street, in Masonry, in railroads, is spreading so that it cannot be long before it invades, as a feature, commerce, and spreads, in short, in all manner of degrees and wherever it will be worth while to adopt it, through all departments of life. It is a centralization of power, political, financial, railway and merchantile, in selfish and irresponsible clusters.

It is tyranny under which groanings daily increase. Some of the rings may do very well. But human nature is very weak, and, on the whole, selfish, and is it not very apt to be the case that it is not the benefit of the people that is or will be consulted, but in almost all cases the interest of the ring itself. This ringocracy is already so notorious that the papers of both sides coolly speak of it as though it were a matter of course. A Democratic paper of yesterday uses the following language:—"The radical ring in charge of the State of Wisconsin have decided," &c. Now one point is this, that by our rings we are steadily and surely, and very rapidly following in one respect, although by a different process, in the footsteps of France. We are steadily, surely and very rapidly sapping not only the honesty but also the self-reliance of our masses. They are learning to think as the rings wish, to vote as they are told and to act as the rings direct; or if not unmannered by this abject subservience and rained in utter want of self-reliance, then, what is worse, they are corrupted with pecuniary inducements to think the thoughts of the rings, to wish their wishes and to vote their votes. These are the two bad pillars upon which alone the vast and inherently corrupting structure of a ringocratic form of government can possibly stand. We all know that in whatever department of American life—whether political, or railroad, or any other—it is not the will of the people that rules, nor is it the well-being of the people that is studied, but it is the will and the well-being of rings. Such a form of government into which we are reorganizing on the ruins of the republic cannot stand unless it rules; and—very different from either a monarchy, an aristocracy or a republic—it cannot rule unless it either unmans or corrupts God's children—the masses. Such a form of government should either come out and declare how it can stand without these two means, or it should be impeached in the name of God and in the name of Humanity by

every honest democrat, by every honest republican and by every honest man. The church is derelict to her duty if she stands by blind or careless or afraid to adapt herself to the wants of the present time, while this corrupting agent of Satan is rising and organizing itself in vast proportions, petted by the wealthy and by some of the press, and stealing away the children of men by the thousand from honesty from manliness, from herself and from God.

The Doctor then enumerated at length the notorious public and private vices of France, and said it was possible for us to go on in our analogous career of sin without receiving our punishment from an external source, but that it was quite impossible for us to go on as we have been going without ending at last in bloody and tragic internal turmoils. He closed by saying that you might as political economists call the stupendous disaster that has happened to France "Communism." You may philosophically call it the inevitable rising of the oppressed masses from under the thick crust of feudalism that has long been crystallizing and hardening in Europe. This was but euphonism, but as Christian ministers we declare it to be nothing else than the scourge of God on a wicked nation. For though there were political and military causes very profound that led the Roman armies to besiege and destroy Jerusalem, Christ had declared years before that Heaven would thus punish her, and for her sins. The shuttle of God is accurate, and it weaves together human events and earthly passions so that they fall and lie coincidentally with the divine purposes. All our discussions as to Communism, the mistakes of France and the unification of Germany are but scientific investigations of what was, after all, the scourge of heaven. It is like our sitting down when a mine explodes and mutilated limbs and death and ruin are everywhere, and going into a theoretical discussion of saltpetre, sulphur and pulverized charcoal, and their connection with the action of fire.

Correspondence.

NEW HARMONY, Kane Co., Utah,
May 31, 1871.

Editor of Deseret News:—When in the course of human events it becomes necessary for grumbling to be done, we do not know a better medium through which to grunt that the public press.

We, the citizens of Harmony, have been robbed of our rights by those claiming to serve the government as mail contractors, until patience is no longer a virtue. A mail is due at Harmony every other day, coming from Cedar City for St. George, and on every alternate day from St. George en route to Cedar City. In place of service of this sort being furnished, we have a mail, whenever it is convenient for the subcontractor to furnish it on the down trip from Cedar to St. George, but never get a mail as they return from St. George, as it is an *up hill business* for horses. We are determined to have the thing remedied, as we believe in having the man who has his hands in the public purse paid for his labor, but especially let him fill his contract and do his duty. We are CITIZENS.

ARRIVAL OF MISSIONARIES AT LIVERPOOL.—President Albert Carrington and the following Elders arrived May 22nd, per steamship *Colorado* from New York May 10th, in excellent health and spirits, having left Salt Lake City May 2 and 3, on missions to Europe, and had a very pleasant journey all the way.—A. Carrington, B. Y. Carrington, John Pyper, Charles H. Wilcken, William H. Bromley, Thomas Dobson, Johannes Huber, Ferdinand Oberhaensley, John B. Fairbanks, W. C. Anderson, Benjamin W. Driggs, Caleb W. Haws, Elijah Box, Ralph Harrison, N. P. Jensen, James Leishman, George P. Ward, David John, George W. Wilkins, Geo. Reynolds, John Roberts.

We take pleasure in welcoming these brethren to the shores of old England, trusting that they will be blest and prospered while upon their mission among the European nations.—*Millennial Star*, May 23rd.

INGENIOUS.—Mr. Z. W. Derrick called this morning and showed us a very ingeniously constructed artificial leg, which we should imagine would be well adapted for the purpose for which it was made. It is intended for a child three and a half years old, and only weighs one pound and three ounces. The foot is of wood with two joints in it. The knee joint is made of steel and the part which incases the thigh is leather.