

## EDITORIALS.

AN English clergyman has made a discovery which he hastens to make public in a sermon, delivered in the church of St. Michael, Swanmore, England. It is that he believes there will be twelve women to one man who will enter heaven. This calculation is his own and is based on what has come to his knowledge, and the opportunities he has of judging of lives and characters, through sacramental confession.

Chief Justice McKean, if this calculation be correct, will be averse to entering heaven, even if he should be so fortunate as to have an opportunity of doing so; for a Judge who would not suffer a person to be naturalized, as a citizen of the United States, because he believes that it would not be wrong for a man to take two wives or more, if God commanded him to do so, certainly would never want to live eternally in a society where there are twelve women to one man, even if it should be in heaven.

But we forget; it is not the number of women that one man may be on familiar terms with that the chief-justice objects to; it is the making of those women wives that excites his ire. He does not care how often the seventh commandment is broken. As proof of this there was an illustration occurred in his court not long since. A worthy citizen of Farmington appealed to the court for his full papers. One of his witnesses was interrogated by the chief justice as to the applicant's marital relations, whether he had more than one wife, &c. The witness replied that he believed he had only one wife; but, he added, he was a sly fellow, and he would not vouch for his secret conduct, for he had his suspicions of him. Of the latter statement the judge took no notice, he was satisfied by knowing that he had but one woman married to him; it was not a man's mistresses, or his amours, that he objected to; in fact, such conduct on the part of an applicant for the rights of citizenship would be a recommendation, as he would know he was not a hated "Mormon," who instead of seducing and ruining women marries and honors them and their offspring. The applicant readily obtained his papers.

OLD residents have probably noticed that there is less snow in the mountains around this valley this summer than has been known any previous summer since the settlement of this valley. Considerable snow fell last Winter, and many thought there would be high water in the streams this Spring and Summer, but during no season for years past have the rivers and creeks been so low in June as they were in that month of this year. The evaporation, since warm weather commenced in the Spring, has been excessive. We think this is partly due to the prevalence of Southerly winds. This season has been an unusually windy one, being in marked contrast in this respect with the past few summers, and the winds have been dry and heated; they have passed over the valleys, absorbed the moisture of the soil, and, with sponge-like capacity, have drunk up the water of the streams and caused them to shrivel up.

This drouth is not confined to our Territory; California and the adjacent Territories have had remarkably dry weather. We learn also that far-distant Iceland has suffered very much from heat. An official letter from that island says that:

WE are in receipt of a number of the Birmingham Daily Gazette, of the 17th ult., which contains an excellent report of a Conference of the Church of Jesus Christ of Latter-day Saints, held the day previous in the Temperance Hall, Upper Temple St., Birmingham.

There were three services, one each in the morning, afternoon and evening. In the morning about 200 of the Saints assembled. Elder Lot Smith, president of the conference, presided, and the other elders present were Albert Carrington, Brigham Carrington, Caleb Parry, John B. Fairbanks, George P. Ward, Albert Dewey, William M. Bromley, A. P. Shumway, Stephen Taylor, Elijah A. Box, George A. Groo, Caleb Haws, Joseph Argyle, and Thomas Dobson.

At the morning service, after singing and prayer, the statistical and financial report of the Conference was read, from which it appeared that the Conference was composed of eleven branches, numbering seventy-three elders, thirty-six

priests, twenty teachers, and twenty-three deacons; twenty-one had been received, nineteen had removed, nine had been excommunicated, nine had died, fifty-three had emigrated, forty-six had been baptized. Total number of members including officers, 840. The financial statement showed that there had been received £447. 14s. 0d., made up of the following items:—Tithing, £145. 18s. 9d.; book money, £84. 11s. 7d.; emigration fund, £189. 9s. 4d.; mission fund, £5. 14. 11d.; poor fund, £21. 19. 4d. The expenditure amounted to £444. 3. 8d., the chief item of which was the contribution towards the emigration fund.

The authorities of the Church, general and local, were next sustained, when interesting addresses, (of which good reports are given in the Gazette,) were delivered by Elders J. B. Fairbanks, Albert Dewey, and Wm. M. Bromley.

In the afternoon addresses were delivered by Elders Caleb Parry, G. P. Ward, Thomas Dobson, and Caleb Haws.

In the evening, the Gazette says, the hall was well filled, and Elder Albert Carrington, President of the European Mission, and one of the "Twelve Apostles," delivered an address, in which he appealed to everybody to come into the Church and help to spread the principles of Mormonism, which would be spreading the truth. They were to do so for the glory of God; for their own salvation and exaltation both here and hereafter. He referred to the increasing evil tendencies of the present age, and said that he, as one of the chosen apostles, would go before the throne of Jehovah and testify to the sin and darkness of man in the world. After the testimony of Elder Argyle, the conference was brought to a close.

Two thousand thrifty, industrious Ohioans are about to leave their native State, so says the St. Paul Press, in order to establish in some other part of the Union a "Model Christian Community." They pledge themselves to permit no liquor, billiard or gambling saloons or other immoral institutions within the territory of their colony; but will carry with them the means to build up churches, schools, libraries, reading rooms and all other appliances of a well ordered Christian community. It is expected that a tract of land on the line of the Northern Pacific railroad in Minnesota will be purchased, on which they will endeavor to carry out their novel experiment.

The influence of a colony conducted according to the preceding programme must be beneficial wherever it may be established; but its power for good would certainly be more widely felt in a settled region of country than in a desert. Can Ohio afford to lose two thousand such excellent citizens as these profess to be? She may be up to the average of the other States in every virtue; but it is not very likely that she is so far ahead that she can afford to let two thousand "industrious thrifty" citizens leave her. Would it not be better for Ohio if the proposed colony were founded somewhere within her own borders? It would certainly be far more to the interest of the State and its people, if it could, than to let them go and settle some desert portion of Minnesota. The latter course is like hiding a light under a bushel, or carrying the gospel to distant heathen lands, when there are heathen at home more in need of it, for it will be taking a vast amount of virtue where there are none to admire and be influenced by it, when by staying at home it might influence thousands, induce very many to become members of the Colony, and in time even make Ohio as much of a "model" as it is proposed to make of the contemplated colony.

The proposed colonists are not like newly arrived emigrants from the old world, to whom it would be a necessity, if they settled or took up land at all, to do it where it could be done at the cheapest rates; neither are they like the people of Utah once were, compelled to flee from their homes by a bitter spirit of mobocracy and religious intolerance and persecution. It is also very likely that they would be able to find as many in Ohio who are as much in need of and would be as well able to appreciate the benefits and blessings of churches, schools, libraries, reading rooms and "all the appliances of a well ordered christian community," as they would find or be likely to attract to the wilds of Minnesota. It may be said that such undertakings help to open up and enrich the country, so they undoubtedly do, but there are hundreds of thousands constantly reaching the shores of the new from the

old world, who are as ready to dare the dangers, and quite as well qualified, from their home training, to endure the hardships and poverty incident to the founding of colonies in the wilderness as the industrious and thrifty settlers of Ohio. Charity begins at home, is an old maxim and as sound as old, and if the "two thousand" are as sincere and benevolent as their proposed undertaking seems to indicate, they can do more good to themselves and others, by staying at home and extending the influence of industry, sobriety and every virtue within the confines of their own State than by going to the wilds of any other; and they will require far less time to do it in.

THE Clinton, Iowa, Herald tells of an Old Maids' dinner, held in Sioux city, on the national fast and thanksgiving day last Winter, at which all but one of the ladies present, vowed to lead single lives. This one, however, whose name was Miss Panthea L. Kennedy, who seems to have been the only natural and certainly the most sensible woman present, made the following speech, which was a credit to her head and heart, and contains more common sense and true womanly sentiment than all the high-sounding claptrap ever got off by all the strong minded woman's righters in the world:

"Sisters in waiting—all for husbands: We have met because we can't help ourselves, to celebrate this as a day of thanksgiving, as appointed by our Chief Magistrate. But tell me, is it to us really a day of thanksgiving? No, sisters; rather should we call it a day of mourning, and for what? For husbands? Yes, sisters, for husbands, which we feel we need (at least I do), and also much desire. Talk to me of woman's rights! We have all the rights we desire, if the men would only propose. 'Why don't the men propose, mamma? Why don't the men propose?' I don't know how you all feel about it, but I do know that if the right man comes along and makes me an offer, I won't be at your next Old Maids' dinner. No, sisters, you may talk as you will about woman's independence—it is all folly. We are always dependent, and upon man. You may say what you like as to our being man's superior, or man's help-meet, or nature's noblest work, all of which man will grant us. But what pleasure or happiness can we have in our weary pilgrimage through life without a man's protecting hand and care over us? None, sisters, none; and let others do as they will, for me, I am determined to have one. And I will here volunteer a piece of gratuitous advice, and that is for each of you to go and do likewise. What other relation in life so honorable as a man's companion—the wife of a loving, kind, affectionate husband? None; and in order to become such, let us cultivate and practice all those virtues that so much adorn our station, and that man so much admires, and my word for it, we will find husbands worthy of us. We know that men love us—know that in our smile exists the poet's inspiration and the poet's reward—and we also know that for us patriots have died. Man is never so happy as when in our company, or rendering us a favor, and why is it that each of us can't have one? Let us see to it while it is called to-day, so that when another Thanksgiving Day rolls around, there will not be an old maid in Sioux City."

On the 27th of last June the paper from which the above is taken, contains an announcement which, there is not the least doubt in the world, has made Miss Kennedy envied by every one of the spinsters to whom her Thanksgiving Day address was delivered. It reads as follows:

"Married—At the residence of Hon. A. W. Hubbard, Sioux City, Tuesday evening, June 29, by Rev. E. H. Avery, William D. Irvine to Miss Panthea L. Kennedy."

THE references made in the telegrams the last day or two to the serious riot in Dublin are plainly significant of one fact, and that is that the masses of the people of Dublin are more interested in and concerned about the wrongs of their country, and the sufferings of their countrymen now enduring terms of imprisonment for political offences, than over the parade and fuss of a royal visit. The various expedients adopted by the British government to quell Irish discontent, having failed to stay emigration, or to alleviate the distress and discontent of the agricultural portion of

the population, among whom evictions from the homes they and their progenitors in many instances have occupied for centuries continue as of yore, a royal visit was got up, and the Prince and Princess of Wales, Prince Arthur, the Princess Louise with a number of notables in attendance went to Dublin, thinking, probably, that the radical element would be awed at the presence of royalty and enthusiasm for their rulers be again awakened in the hearts of the people. But the scheme has failed, and the people of Dublin, except the titled and aristocratic few, have given the most chilling reception to royalty it has probably ever met with in the British empire during the present reign.

The visit was chosen as a fitting time by the people to take steps in favor of some of the condemned Fenians, and Mrs. Lorne, the princess Louise, was besought to use her influence to obtain mercy for them; but the lady positively refused to do so. An open air meeting, having the same object in view, was then called; but this was forbidden by the authorities. Their prohibition was unheeded, and a large concourse assembled at the time appointed. Before the meeting commenced it was again forbidden and the people warned to dismiss. This was the signal for a most determined riot, and an obstinate fight between the people and armed police was instantly commenced; in which the former were finally routed and driven.

This incident and the entire lack of enthusiasm at the presence of royalty may serve, if nothing else does, to render memorable the visit to Ireland of the Prince of Wales, Prince Arthur and their party; and will enlighten them somewhat as to the determined spirit now reigning in the hearts of the Irish people against their government and rulers.

This scheme having so completely failed, the government may be tempted to continue and to increase the rigor of its coercive policy. The measures passed by Gladstone in relation to land and church, having so utterly failed to improve the condition of those most in need of relief, and whose cases legislation only can reach, Parliament, numbering in both branches nearly 1,200 members, a few weeks since, passed, with the protest of only eleven members, a coercion bill, for Ireland, by the authority of which the Lord Lieutenant can seize any man, rich or poor, in the land, and without accusation, indictment or trial, can imprison him for two years. The same law forbids any Irishman to leave his house before sunrise or after sunset, and parties doing so subject themselves to arrest by a policeman, and to imprisonment and hard labor for misdemeanor. Who can wonder, while such laws are passed against a whole people that they are discontented and that they hiss from their soil the sons and daughters of Queen Victoria—the head of the government by which they are enslaved?

A MEMBER of the British House of Commons recently introduced a bill, which if it had become a law would have had a wonderful effect in diminishing the number of drunkards and increasing the number of mad houses in the land. This measure provided that any drunkard should be forcibly detained in a lunatic asylum, if two physicians would sign a certificate stating that he was incapable of self-control, and was dangerous to himself or others.

Drunkennes is without doubt one of the greatest curses of the British people, and any cure, or any legitimate mode of decreasing the devotees of Bacchus would be a blessing of incalculable worth to them. But if such a bill as this had been passed it would have been a greater disgrace to those who made it law than the Irish Coercion bill, for it would have opened up a method of disposing of parties, whether drunkards or not would have been of little consequence, by sending them to a madhouse, if the fees necessary to bribe "physicians" to sign the necessary certificate could only be procured. Happily the house rejected the measure, some of its members having an eye probably to their own future liberty, and the toppers can still continue their evil course undismayed by the terrors of the madhouse system in England, which have been so completely exposed by Messrs. Cockton, Reade and other novelists.

Fond du Lac ladies, when they collide on the sidewalks, bayonet one another with their parasols.