

The Abel Loom Company About to Meet Cain.

The stockholders of the Abel Loom Company, to the number of fifteen, had a meeting yesterday afternoon, David A. Gage in the chair. The secretary read the treasurer's report, and gave a brief history of the organization of the company and its present needs. Shortly after the company was formed, it purchased the additional right of thirteen States and Territories, in payment for which was given the note of the company for \$50,000, signed by the officers for the corporation. This note has been recently sued by the Dr. Osgood, by whom it is now held. The company has unsuccessfully attempted to dispose of territory in Minnesota, Wisconsin, and Indiana. For Utah they have received \$5,000, the only cash which has accrued from sales. A St. Louis company purchased the right, for which something like \$120,000 was paid, in lands in various sections, which are more or less incumbered, in Utah mining stocks, in stock of the company itself, and a small balance in notes—about \$14,000—which are unpaid and overdue. The expenses for the past year have been \$41,000, and for this the individual notes of the members have been given and renewed from time to time. In addition to the total indebtedness of \$91,000, several thousand dollars must be raised for immediate wants.

The affairs of the company were discussed in a lively manner by those present. It was charged that bad management had caused an unsatisfactory state of things and that some of the stockholders had not paid their full share. Mr. D. A. Gage stated that he would, under no circumstances, continue in office; that, in addition to his \$10,000 in stock, he had given his paper for \$30,000, and he was heartily sick of it.

All present seemed to be discouraged with the prospects of the company, but no action was taken and the meeting adjourned.—*Chicago Post*, April 15.

Brigham Young and the Mormons.

The history of Brigham Young and the Mormons is full of startling and interesting incident. It is the correct thing to do, whenever speaking of this peculiar people, to charge them with having instigated Indian massacres, to have murdered a band of California immigrants at the Mountain Meadows, and to heap upon them all kinds of reproaches for their practice of polygamy. At the same time it is not unprofitable to remember that they were persecuted in Illinois, driven from Missouri for their belief in a religion not more improbable in its origin or unreasonable in its practices and doctrines than many others that have attained great proportions in different ages of the world among refined and intellectual people.

We may denounce polygamy as contrary to the practice and spirit of the present age, remembering that it has had in other lands and other times the sanction of divine and human laws. Tested by practical results, we may contrast the people among whom it has existed, and their institutions, without blushing either for the people or their civilization. We find an orderly and industrious community, with few criminals, paupers or prostitutes. Men and women, from among the lowest and poorest and hardest pressed of the working classes of Europe and America, carving out for themselves new homes in the very heart of the continent—literally making the desert to blossom as a rose.

And now Brigham Young takes a new departure: resigning his position as Church Trustee, separating himself from secular affairs, but retaining his ecclesiastical character, with a band of zealous followers he pushes out into a new wilderness and establishes his tabernacle in the desert wilds of Arizona, among the bloody and implacable Apaches, some hundreds of miles south of Salt Lake, between the thirty-fifth and thirty-sixth parallels, near the San Francisco mountains, and, on the line of a contemplated railroad, he again tempts the fortune of a wild country and the adventures of a new and strange life.

If again he shall build up a civilized community, tame the Indians, build railroads, cities and towns, carry laws and organized

society where now savages roam, and change another desert land into fruitful farms and happy homes, who shall say that Brigham Young may not go down into history as the benefactor of his race? Who shall say that in his zeal for his peculiar religion he shall not have accomplished as much for humanity and God, for civilization and man, as many other religious teachers who have been content to stay in centres of luxurious refinement and denounce the man who sought to imitate Moses in leading the people through the wilderness.—*San Francisco Chronicle*.

Miners Must Leave the Ute Country.

Miners and others who have settled in the San Juan country, [which embraces about 200 miles square] or upon other portions of the Ute reservation, will find the subjoined of very great importance to them. Secretary Delano, of the Interior department, writes W. W. Belknap, Secretary of War, saying that all persons on the Ute reservation in Colorado are, in his opinion, wrongfully there, and should be removed therefrom. He therefore requested that the proper officers of the War Department be directed to notify the intruders that they must leave the reservation on or before the first day of April, 1873, and that at the expiration of that period, if they still remain, the order for their removal will be promptly enforced.

This question was approved by the Secretary of War, on the 15th of February, and referred to General Sherman, who in return referred the same to General Sheridan, commanding the Department of the Missouri, with instructions to see the same carried out. General Sheridan referred the instructions to the Commanding General of the Department of Missouri, with orders to carry out the same, adding in conclusion that it seems to him best to direct the intruders be given until the first of June to leave the reservation. Upon the strength of this General Pope addressed a communication to the commanding officer of the district of New Mexico, ordering him to send discreet messengers with written notifications to warn the miners, prospectors, etc., referred to, that they must leave the Ute reservation before the first of June, and that a military force will be present at that time to enforce the immediate removal of such of them as may not have complied with this notification. The district commander will assure himself that this warning is communicated to all the parties concerned as soon as possible.—*Denver Paper*.

The Holy Grotto.

ANOTHER SQUABBLE BETWEEN GREEKS AND LATINS AT JERUSALEM.

The dispute between the Latin and Greek churches relative to the replacing of the tapestry or curtains in the Grotto of the Nativity at Bethlehem thus arose: This tapestry was burned two years ago, and the Turks having good cause to remember the former controversies connected with the place, determined to replace it themselves, so as to prevent either community from wounding the very ready susceptibilities of the other. But Turkish upholsterers are slow, and religious zeal, stimulated by the presence of a hated enemy, is prompt. The Latin Patriarch of Jerusalem desired to distinguish himself, and he saw his opportunity. He had new tapestry made with a Latin inscription on it, and suddenly, without notice, it was put up at the hour when his priests had possession of the Grotto. The town was at once in commotion. Riots broke out, and the curtains were only left by the hostile community under protest, pending an appeal to Constantinople. The orthodox or Greek Patriarch of Jerusalem sees in the restoration of this tapestry by the Catholics a claim to possession which he must withstand at all hazards. As for the Latin inscription, it is nothing less than a demonstration against the orthodox faith. The Greek Patriarch is said to have appealed to the Russian Embassy at Constantinople, and also directly to the Porte, which is always anxious to conciliate the orthodox inhabitants of the empire, and which stands less in awe of France than when Napoleon III. was on the throne. The Latin Patriarch, on his side, has addressed to the French Am-

bassador a report justifying the course he has taken, and citing the legal authorities which give to his communion the primacy at Bethlehem. In diplomatic circles the affair is considered an "incident." If the governments behave with moderation and friendliness, and the ambassadors interpose only with good offices, a "solution" may be looked for. If otherwise, a troublesome question may supervene.—*Ex*.

The New Postal Law.

The postal appropriation bill approved March 3, 1873, contained the following clause:

"Provided, that all laws and parts of laws permitting the transmission by mail of any free matter whatever be and the same are hereby repealed from and after June 30th, 1873."

This abolishes the franking privilege held by Congress and so many Government officers.

This also abolishes section 35 of the act of March 3, 1863: "but the publishers of weekly newspapers may send to each actual subscriber within the county where their papers are printed and published one copy thereof free of postage," and requires that after June 30th, all papers must pay postage.

This abolishes section 45 of the same act: "All publishers of periodicals, magazines and newspapers which shall not exceed sixteen ounces in weight shall be allowed to interchange their publications reciprocally free of postage: provided, that such interchange shall be confined to a single copy of such publication."

The laws remain unchanged which permit prepayment of postage on newspapers at the office of mailing or delivery, at the option of the subscriber, and prepayment by newsdealers "upon their packages as received."

No reduction of postage rates has been made. Farnsworth's bill, which allowed papers to go free to country subscribers, and exchanges to go free, passed the House and failed in the Senate.—*Ex*.

An Eminent English Doctor on Drinking.

Sir Henry Thompson has addressed the following letter to the Archbishop of Canterbury:

"I have long had the conviction that there is no greater cause of evil, moral and physical, in this country than the use of alcoholic beverages. I do not mean by this that extreme indulgence which produces drunkenness. The habitual use of fermented liquors to an extent far short of what is necessary to produce that condition, and such as is quite common in all ranks of society, injures the body and diminishes the mental power to an extent which I think few people are aware of. Such, at all events, is the result of observation during more than twenty years of professional life devoted to hospital practice, and to private practice in every rank above it. Thus, I have no hesitation in attributing a very large proportion of some of the most painful and dangerous maladies which come under my notice, as well as those which every medical man has to treat, to the ordinary and daily use of fermented drink, taken in the quantity which is conventionally deemed moderate. Whatever may be said in regard to its evil influence on the mental and moral faculties, as to the fact above stated I feel that I have a right to speak with authority; and I do so solely because it appears to me a duty, especially at this moment, not to be silent on a matter of such extreme importance. I know full well how unpalatable is such truth, and how a declaration brings me into painful conflict, I had almost said, with the national sentiments and the time-honored and prescriptive usages of our race. Cherishing such convictions, I rejoice to observe an endeavor to organize on a large scale in the national Church a special and systematic plan for promoting temperance, and I cannot but regard this as an event of the highest significance. I believe that no association in this country has means to influence society in a favorable direction at all comparable to that existing in the English Church, and the example and teaching of its clergy may do more than any of the other associations which have long labored with the same object to diminish the national ignorance

on this subject, and the consequent national vice. My main object is to express my opinion as a professional man in relation to the habitual employment of fermented liquor as a beverage. But if I ventured one step further it would be to express a belief that there is no single habit in this country which so much tends to deteriorate the qualities of the race, and so much disqualifies it for endurance in that competition which in the nature of things must exist, and in which struggle the prize of superiority must fall to the best and to the strongest."

FOREIGN NOTES.

Oko Jumbo and Ja Ja have settled their latest dispute. Ja Ja sent to Bonny a good slave, to be killed as a sacrifice, to cement the treaty, as they wanted no bad blood between them.

Thomas Brassey, Esq., M. P., has given orders for a new steam yacht to be built at Birkenhead. She will be the largest yacht owned by a private individual, her intended tonnage being 550.

A very beautiful poem, published by the *Central Glamorgan Gazette*, commences as follows:

Pwy gara y gur sy'n cashad'r wlad a'i magodd
Ymddiried pob calon y'n gwbl a golodd,
Mae meddwl am wadu hen Gymru fy-nhadau,
Yn Uenwl fy nghalon a dyeithr deimladau.

The sons of Archduke Charles, of Austria, had a warm dispute in the presence of the Emperor himself. Greatly excited, one said to the other: "You are the greatest ass in Vienna!" Highly offended at a quarrel in his presence, the Emperor interrupted them, saying, with indignation: "Come, come, young gentlemen, you forget that I am present."

In an article on the present sacrifices to fashionable surgery, the *London Medical Press* refers to the increasing number of deaths from chloroform, and considers it the duty of surgeons to investigate more fully than has yet been done the comparative harmlessness of ether. "Without expressing" (says the editor of the *Press*) "more than a very strong suspicion in favor of ether, we unhesitatingly say that every life lost by the use of chloroform while we remain in comparative ignorance as to the loudly declared security of the rival anesthetics is a sacrifice not to the exigencies of surgery but to inconsiderate prejudice."

Malmesbury recently explained some interesting facts about the rabbit as an article of commerce in England. Nottingham buys over 3,000 every week. One dealer at Birmingham takes 10,000 a week; and well-informed persons had assured Malmesbury that 1,500,000 per week are imported into England from Ostend. A leading London hatter says his trade dress 300,000,000 rabbit skins per week. The food supplied from this source yearly is estimated at 35,000 tons, of the value of \$7,500,000. That is equal to the subsistence power of 70,000 fat oxen of the average neat weight of 1,000 pounds each.

There is a curious legal custom in England called "The Maiden Assize." It happens whenever, at the sitting of the Assize Court in any city, the criminal docket happens to be entirely clear of cases. When this occurs, the Sheriff, with great formality, presents a pair of white kid gloves to the presiding Judge, and the court adjourns. The gloves symbolize, we suppose, the hands of Justice free from the taint of criminals. Such an occasion, very rare of late, has just taken place at Norwich, England, and Baron Martin was the happy recipient of the gloves. America has no custom of the kind, and no occasion for it.—*Cincinnati Times*.

A therapist of London thinks he has discovered an infallible cure for rheumatism, namely, the administration of hot sand baths. He claims that the advantage of this mode of treatment consists, especially, in the fact that it does not suppress perspiration like the hot water bath, but rather increases it; and another advantage it possesses is, that it does not interfere with the respiration of the patient, as does the steam bath or Turkish bath. It is asserted that the body can endure the influence of such a bath for a much longer time, and a much higher temperature can also be applied. It can be used for in-

fant, and permits of easy application to a part or to the whole body. If this remedy shall prove efficacious for so serious an ailment, it will indeed be a boon to a large class of sufferers.

A company of English gentlemen have bought for about \$20,000 the porcelain works near Staunton, Va., which were operated, till a few years ago, by a local company. The new owners intend to bring skilled workmen from Staffordshire, and fully develop the valuable deposits of porcelain clay found on these lands.

BRICKS.—A new wrinkle in the architectural line deserves mention. You will, no doubt, have seen in some of your red brick fronts of public buildings a peculiar yellow or buff brick used for ornamentation. I was under the impression that these were Milwaukee brick, but it appears that they are foreign, being imported from Liverpool. In the church at Twenty-second and Walnut sts., the inside facing of the walls is composed of these beautiful buff brick, with a glaze or sheen on them, making better finish than a plastered wall, as well as more durable. These bricks are hollow, and therefore show no moisture. On inquiry I find this sort of wall costs less than a plastered wall. This calculation includes all the expenses of importation, and in fact these Liverpool brick can be laid down in Philadelphia for less money than fine pressed Philadelphia brick. Hence the use of them is spreading, and likely to continue. The first brick houses erected in Philadelphia by William Penn and his followers were built of imported bricks, and now we are getting back again to the old customs.—*Philadelphia Correspondence Bucks County Intelligencer*.

INTERESTING.—In the "Book of Mormon," the author, whoever he was, represents one of the ten tribes steering by the mariner's compass. A certain clergyman, who once called the attention of a high Mormon official to the anachronism, was blandly told that he had forgotten his Testament, and referred to Acts xxviii. 13, which reads as follows: "And from thence we fetched a compass, and came to Rhegium." It is not recorded whether the explanation was or was not satisfactory to the Gentile critic, but his confusion at such unexpected evidence may easily be imagined. The use of fetch in the sense of take occurs in several other passages in the Bible, and similar ones are frequently met with in English literature. Shakespeare wrote, "I'll fetch a turn about the garden." The phrase "fetch a walk" is still used in some parts of England.—*Waverley Magazine*.

JEWISH EMIGRANTS.—Several wealthy Hebrews from Roumania, says the *New York Herald*, have lately arrived in New York, as the pioneers of several thousand of their faith, coming the present year from that country. They are fleeing from persecution; and seeking an asylum in America, where there is no persecution, sometimes, and expect to settle in Nebraska. It is also stated that a large number of Hebrews are now devoting themselves to agricultural pursuits in this country, and several large plantations are successfully worked by them in Georgia.

AN EXAMPLE.—The death of the eminent English tragedian, Macready, may be seized upon as an opportunity to point a moral in regard to the value of intelligent and diligent labor. As with the younger Kean, Macready's great professional success was due as much at least to persistent high culture as to natural endowment, which is an encouragement to other histrionic aspirants to labor earnestly and assiduously for superiority.

We learn from Cape Breton, Nova Scotia, that the steamship *Great Eastern*, after laying the new Atlantic cable, is to take a cargo from Cow Bay, C. B., to Europe, on her return trip, to consist of fifteen thousand tons of coal, and that one of the principal shippers in Cape Breton has contracted to load the monster steamer in fifteen days. Who ever thought that the magnificent *Great Eastern*, when first floated, would become a dingy collier?